

# REFORMED CHURCH MESSENGER

## Send Our Reformed Church Boys and Girls to Our Reformed Church Schools and Colleges

THE BOARD OF CHRISTIAN EDUCATION would direct the attention of our people to the superior educational advantages provided by the schools and colleges of the Reformed Church. When measured by the standards prevailing in America today, we have in our own group of institutions opportunities equal to the best afforded in this country in their respective fields. Located conveniently to the various communities of our Church, these institutions present economical as well as educational advantages.

We strongly urge the families of our Reformed Church to secure for our youth not only the thorough intellectual training thus afforded, but also the cultivation of religious ideas and atti-

tudes which under the Christian auspices of these institutions serve to preserve and develop the loyalty of our young people to our Reformed Church.

Further, in the interest of the welfare of our Reformed Church institutions in these difficult times, it is necessary that as a Church we give them the patronage of all our people. In this way they will be enabled to maintain the high position in the educational world achieved in past years through capable leadership and by the generous support of our people.

*(Adopted at the Annual Meeting of the Board of Christian Education of the Reformed Church in the United States, May 4th and 5th, 1933.)*



AN ACTIVE CHAPTER

Pastor, officers and members of the Reformed Churchmen's League, Chapter No. 20, Bath Pa.,  
the Rev. Dr. Wm. U. Helffrich, pastor.

PHILADELPHIA, MAY 18, 1933



# ONE BOOK A WEEK

## THE CHRIST OF THE CHRISTIAN FAITH

Hardly has Dr. Speer's great book "The Finality of Christ" been placed before the public than there comes from the pen of Dr. W. Douglas Mackenzie, for many years president of the Hartford Theological Seminary, and a scholar of great resources and acumen, an equally interesting volume, moving over, by a somewhat different method of approach, to the same conclusion reached by Dr. Speer, that there is no explanation of historic Christianity apart from the uniqueness and Deity of Jesus Christ. (Had not the material of both Dr. Speer's and Dr. Mackenzie's books antedated the appearance of "Re-Thinking Missions", one would instinctively feel that these two volumes on Christ and historic Christianity were written with the much-discussed Report on Foreign Missions in mind.)

Dr. Mackenzie's book, "The Christ of the Christian Faith" (The Macmillan Company), begins with the assertion that "The outstanding feature of the New Testament religion is its vivid and passionate apprehension of the fact that God has taken hold of human life in a new way"; Dr. Mackenzie insists that this is the deepest thing in the essence of Christianity. And the New Testament everywhere asserts, in many varied ways, "the fact that God has entered into this new, redemptive, creative relation with the human race as a whole in the historical person of Jesus of Nazareth." But it was not merely a historical fact. Sixty years after His death He was still with His followers at their gatherings. The living Christ was the "controller of their destiny." They worshiped Him and that means that they knew Him to be "the Director of their lives for time and for eternity." This might be called the thesis of the book, that the early Church recognized Christ as the Divine Lord and Master and worshiped Him as alive and present with them.

Dr. Mackenzie finds no trace of any "quest for God" in the New Testament. "Everything distinctive in Christianity . . . is based on the conviction that God in Christ has invaded the course of human life." Of course men wanted God, of course there had been preparation for His coming in His self-revelation in the covenant with Israel with its moral and religious implications, of course God had prepared the way for His coming through the religion and philosophy of the Gentile world, but it was God coming into humanity in the person of His son that created a new form of personal relationship between Himself and human nature. This is the fact that differentiates Christianity

from all the other religions of the world.

The first half of the book is devoted, with the above thesis in mind, to a study of the consciousness of Jesus. The problem concerning Christ is a double problem, one historical and the other theological. The historical problem in this:

"First, as to the historical aspect, the question is this: Did the Person called Jesus of Nazareth by His own personal influence, comprising His earthly ministry in all its features; by His realized personal relations with God and man; by the moral significance or values of His living and dying both toward God and man; by His personal conquest over sin and death; did He open this admittedly real and admittedly new range of human life (the consciousness of reconciliation with the holy and living God) to the souls of all men?"

This problem can be dismissed at once. Not only has the Church from the beginning answered "yes" but that "yes" founded the Church "and constituted the Gospel, as the primary apostles knew the former and proclaimed the latter."

As to the second problem, the theological—the answering of which is the main task of the book . . . the author states it thus:

"If Jesus Christ did undoubtedly so produce this new range of experience, admittedly new and admittedly real, and if the same type of experience continues, in spite of all institutional and theoretical variations, in the Christian community of today in all parts of the world, wherever He is trusted and obeyed as the Redeemer and the Controller of Destiny, then what kind of a Person was He and is He? That is the question, whose inquiry has created the vast literature of the nineteenth and twentieth centuries concerning Jesus of Nazareth."

Through five chapters Dr. Mackenzie devotes himself to the answering of this question: "What kind of a Person was He and is He?", exploring the New Testament sources, the history of the Church and Christian experience. We cannot follow Dr. Mackenzie through these pages, much as we would like to, but we hope many will, by reading the book itself. The pages are illuminating and convincing. Surely this Figure who walks through the pages of the New Testament, through the Church in all ages, through universal Christian experience, was more than man and, in His own consciousness, knew Himself as the Son of God. To quote Dr. Mackenzie's own words:

"It is beyond question the familiar Jesus, the Christ of the Christian Faith, conscious of being the Son of God, making

the strange name Son of Man beautiful forever, pouring out wisdom unsurpassed, love divine, pity tender and pure, upon friend and foe alike, and going to the cross under the burden of sins, not His own but of all mankind . . . it is He who founded the Church. Without faith in Him, as such, Christianity never has existed."

The latter half of the book is devoted to four chapters as follows: "The Historic Christ as Creator of the Church"; "Jesus Christ and the Moral Regeneration of Man"; "The Consciousness of Jesus in Apostolic Christology"; "Conclusion: Two Aspects of the Whole Subject." While Dr. Mackenzie does not emphasize the direct founding of the Church by Jesus as the High Churchman does, he shows conclusively from the Gospel records that the personal experience of the disciples with Jesus was binding them together into a community. But it was the Resurrection faith that welded the community into a real Church.

"The disciples had no intellectual difficulty about the transition from 'the Christ of history' to 'the Christ of experience', with which modern thought has concerned itself so deeply. On the one hand, there was a natural continuity between the consciousness of Jesus as manifested in power during His earthly ministry and the post-resurrection events. They believed that the same Jesus whom they had known in the flesh had appeared to them after His death, and that the experience of the Spirit's power was the fulfillment of His promise, a new manifestation of His conscious will. They had therefore the proof in their own life that they were under the control of the same Personality that dominated them in His earthly days."

The Gospel is an appeal to men to submit to the influence of God's invading grace. This grace has entered man's life in a definite personality in the historical Jesus Christ, the Incarnate Son of God.

"Every phase of the Gospel of divine grace is linked with His name. It is the deeds of God in Him, in His historic consciousness and experience, that form at once the revelation of the quality of God's will and the public, universal, ethical ground of His new and supreme appeal to man's reason, conscience and heart. For the primary disciples this sense of union with God could be explained only by the continued power of Jesus of Nazareth, now exalted as Christ, to bring, after the Cross and the Resurrection, that work which He began in Galilee and Jerusalem to perfection. And the Church has never been content or powerful with any other explanation."

Frederick Lynch.

## WHAT CAN WE DO?

By Wm. S. Gerhardt

I am familiar with the story of King Canute, who was told by his courtiers that since he was king, he could command even the sea and it would obey him. So he had his chair placed on the beach, and as the tide came rolling in, he raised his hand, and said, "So far shalt thou go and no farther"; but the tide came rolling on.

It sometimes seems as though the Church of Christ is as impotent in restraining the Wet tide which threatens to overwhelm the country as was King Canute in keeping back the waves of the sea. What is the reason? I suppose there is scarcely a Christian denomination in the

country that has not through its judicatories passed resolutions endorsing the 18th Amendment. The National and various State Granges and other organizations which have the welfare of the country at heart have taken the same stand. Then there is the Allied Youth Movement and Allied Forces for Prohibition, led so heroically and sacrificially by our beloved Dan Poling, to say nothing of the valiant organizations such as the W. C. T. U. and Anti-Saloon League. And still the tide rolls on, and there is real danger that the work of a century may be destroyed in a few months, and that which only a few months ago was thought an impossibility, the repeal of the Amendment, now looms as a very real possibility. I almost said

probability. Well, we can pray, and I wonder if we are praying until the sweat stands on our foreheads as great drops of blood. Jesus did—and perhaps no prayer is more important just now than the prayer of the disciples, "Lord, teach us to pray."

But prayer is not enough. Prayer and action go together, and I ask in all seriousness, what proportion of professing Christians are doing a single thing about the matter, except perhaps complaining in private conversation about the turn events have taken?

I should like to venture two suggestions for action in which every single Christian can have a part, and, I believe, a very vital part. (Continued on Page 23)



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### FACING REALITY

With the exception of a few States which have already voted, the people of all the States in our country will have the duty and privilege of voting on the Repeal Resolution submitted by Congress. This Repeal Resolution is really the proposed 20th Amendment to the Constitution. The adoption of this 20th Amendment is *the most foolish as well as the most dangerous action* which the people of our country can take on this important question. To vote "yes" is to vote for naked repeal. To vote "yes" is to take away all authority of the Federal Government to deal with liquor in any fashion. To vote "yes" means that this dangerous liquor traffic, which is national in its character and operations, becomes subject only to State supervision, and *all the possibilities of an effective policy and control will be sacrificed*. Every instinct of patriotism as well as the interest of our holy religion should induce us to work, pray and vote against this proposed repeal.

The Friends Temperance Association has given a suggestion for a quick campaign against repeal, with which we feel that all the friends of temperance should be able to co-operate fully. It is undoubtedly true, as they say, that the Wets are trying to rush repeal through while their propaganda is at high tide, and if their effort is to be defeated the Drys must act quickly. Extremists on both sides may not be open to argument, but there are millions of moderates who have been confused by the Wet clamor, but whose minds are not fully made up. This Temperance Association, therefore, suggests that printed cards be sent out by the million, at least two to every family, one card early in the campaign and one later, containing the following message: "A FRIENDLY QUESTION ABOUT BEER AND REPEAL: *This is a friendly message from some of your neighbors and fellow citizens. If we defeat repeal at the coming election, we can change our decision in another election at any time within seven years. If we pass repeal now, the decision cannot be changed. Would it not be wise, before repeal, to watch the effect of legalized beer on individuals, the home, taxation, law-breaking, the traffic problem, and politics?*" This message can be printed on post-cards, and Uncle Sam will deliver them for one cent each. It is surely a quick, simple, friendly, economic

and effective method of campaigning, and we are glad for this suggestion.

The *Christian Century* indorses fully a proposal made by Prof. R. W. Kelsey, of Haverford College, to the effect that the best strategy which the Drys can now employ is to propose a constructive substitute for the pending 20th Amendment. If we can secure the defeat of this pending Amendment in 13 or more States, as is not only possible, but as now seems probable to many, it will be of very great value to have a general agreement among all the Drys as to the nature of a substitute proposal. The main difference between this proposal of Dr. Kelsey and that now proposed by the Congress is the addition of a section which reads as follows: "*The Congress shall have power to regulate or to prohibit the manufacture, traffic in, or transportation of alcoholic liquors within, the importation thereof into, and the exportation thereof from the United States and all territories subject to the jurisdiction thereof, for beverage purposes.*" This is an admirable addition and gives to the Federal government a right which we should not vote away—indeed, *a right which we cannot give up without inviting chaos*.

The *Christian Century* aptly says: "In those States in which there is a fighting chance to get the people to think at all upon the subject—and there are at least 20 States in which the people are in a mood to think—they can be shown that the pending measure means a return to chaos, to the primitive happy hunting ground of the commercial liquor traffic. And they can also be shown that all the possibilities of regulating, prohibiting or otherwise dealing with the liquor traffic as Congress and public opinion may determine will be open to the Federal Government if the substitute Amendment can be submitted in lieu of the pending measure. And they can be shown that those possibilities of federal exploration and experiment are utterly cut off if the pending measure is ratified. As a means, therefore, of securing the submission of a rational and constructive measure of repeal, it is not too much to hope that many such citizens can be persuaded to cast their vote to block the pending measure." Here it seems to us is a clear call to duty, in which all Christian people should be glad to join. *Naked repeal must be defeated!*



### "DWELL IN ME, O BLESSED SPIRIT"

This has been made our Memory Hymn for the month of June because it is so fully in harmony with the Pentecostal season. On Whit-Sunday (Pentecost) we enter upon this season of spiritual opportunity and benediction. The hymn is noteworthy as a "Prayer-Hymn." Throughout the 4 stanzas, petitions for the indwelling presence of the Holy Spirit are made, while the "Refrain" renews each prayer and gives repeated invitation to the Holy Spirit to take up His abode within us. Our Saviour told His disciples to wait in Jerusalem for the gift of the Spirit. It was only after they were endued with His presence and power, that they were prepared to go out and declare the Gospel of the triumphant Christ. The men and the women who have wrought mightily in establishing the Kingdom of God among men, have been those who have been recognized as "Spirit-filled" men and women. The Church, the individual Christian, the world, needs above all else, the presence and the power of the Holy Spirit. We need to open wide our hearts and invite Him to enter in and make us altogether His own. Let us make this Pentecostal Hymn sing daily in our hearts as well as from our lips, and we may be sure of finding a Helper and Friend Who will show us how and help us to be more Christlike in life and service.

The author of the hymn is Martha J. Lankton, and the composer of the tune to which it is generally sung is Georgia G. Berkly.

—A. M. S.

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### A DEADLY COMPOUND

Are there any thoughtful people in America today who will fail to agree with Dr. Harry Emerson Fosdick that much of our present-day drama, literature and philosophy is "compounded about fifty-fifty of sex and cynicism?" He tells of a highly intelligent friend of his who confesses that some time ago he saw a drama from whose "demoralizing, disintegrating and disheartening consequences he has not yet recovered his spiritual equilibrium." Those who know the contents of the average scenario or who cannot help seeing the headlines in one of our debasing tabloids need not be told that it would be difficult to conceive anything better designed "to knock a man off his feet", as Dr. Fosdick puts it. We are permitting our newsstands to be flooded with a mass of shameful and insidious pornography largely because we have lost a true sense of values, and our spiritual ideals have become dimmed or dissipated. "Turn to some of our current thinking that passes for philosophy," cries Dr. Fosdick. "I read the other day in one book that all we men and women on this earth, with our age-long aspirations, sacrifices, progress hardly won and dreams of nobler days for humanity, are like so many spiders, in the basement of the cosmos, spinning dusty webs that all in time will be brushed down and quite forgotten. If the Christian Churches of America only knew it, they have a message for the lack of which our people are going to pieces inwardly and, in consequence, going to pieces outwardly. Unless the cynicism that knocks men off their feet can be displaced by *faith in a meaningful universe*, and the sense of power to carry through to high issues that Christianity teaches, there is no ultimate hope for the nation."

And yet some pastors do not seem to have grasped the fact that one of their highest and holiest duties is to *create an appetite* in their people for the right sort of books and papers. If Church members continue to think about the wrong things, they will increasingly become the wrong kind of people.

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### THE RIGHT WAY TO STUDY SCIENCE

President Omwake, of Ursinus College, announced some time ago that the design of the new Science Building at Ursinus called for two inscriptions to be cut on panels on either side of the main entrance, and asked all persons interested to make suggestions as to suitable inscriptions. As a result he received many communications from various parts of this country, and one from England. Ten members of the faculty constituted the Committee on Selections, and it seemed desirable to them to limit the competition to

quotations from distinguished scientists of the past. After some difference of opinion at the outset, unanimity became practically complete and the two inscriptions selected are, first, the famous words of Kepler: "*I think Thy thoughts after Thee, O God*"; second, the admonition of Faraday to one of his colleagues: "*But still try, for who knows what is possible!*"

Commenting upon these selections, President Omwake says: "In these two statements we have expressed the spirit and the method of science study as it shall be carried on in this building under the auspices of Ursinus College. Here we recognize truth as divine, and its discernment in the human mind as a process inherent in the absolute intelligence whom we recognize as God. Further we proclaim that knowledge shall be gotten at the cost of persistent search. By unceasing inquiry and unremitting effort problems that at first baffle will in the end yield their riches to the store of scientific fact. These mottoes are indeed precious words. They are beautifully cut on enduring walls of stone. They will influence the ideas of generations of students passing in and out of this building for centuries to come."

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### WHEN DOORS CLOSE

Against the dark background of the discouragement and despair that are all too common today, instances of brave faith and Christian hope stand out luminously. The other day, in conversation with a couple who have much reason to be disquieted about the prospects for their future, I was glad to hear this remark: "Well, Pastor, if you trust in the Lord, *when one door closes, another opens.*" I won't soon forget that shining through of a brave and radiant soul, and I pass it on to all who stand dismayed at the sound of closing doors. Wait, have courage. What is that in your hand? A key, perhaps, to another door. Or look about you, it may be the door has already swung open!

—PURD E. DEITZ.

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### "NICHTS GELERNT UND NICHTS VERGESSEN"

This is the euphemistic title of an editorial in the *Kirchenzeitung* of April 18, in which the Federal Council of the Churches in general and the REFORMED CHURCH MESSENGER in particular are taken to task and severely "strafed", in accordance with an old German custom, because of an editorial in our issue of April 6, on *Anti-Semitism in Germany*. In this editorial we quoted a recent statement made by the Executive Committee of the Federal Council, which we referred to as "sane and sensible", and which we now repeat is eminently Christian. Moreover, we are quite willing to leave it to our sane and sensible readers as to whether a paper deserves the implication of being a "libelous sheet" because it ventures to express the hopeful view that "Hooliganism cannot long prevail among a people so sensible and well-balanced as the Germans". Meanwhile, we shall continue to hope for the best from Germany, in spite of some serious doubts raised in our minds by the defenders of Hitlerism across the sea and in our own land.

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### MISERS OR FRIENDS

V.

Every morning of late the radio has brought us the voice of "King Kill-Care". He and his faithful attendant play the part of fools in order to entertain us and to drive away our cares and fears. But the remedy they offer us for care is nothing but lunatic words, an urging to smile, smile, smile because every cloud has a silver lining. One cannot escape the thought that this demented performance is somewhat symbolic of our current behavior. We go to great effort to kill care with words, to make ourselves believe that prosperity is surely coming again by saying it over and over, to heal our broken hearts by poulticing them with forced smiles. It would be saner if we tried to *see* our way out rather than to *smile* our way out. But to see the way out means that we must first look around with honest eyes and discover where it is that we have landed. We must be brave enough to face the fact that we have wandered into a far country, and humble enough to repent and to



say, "I will arise and go to my Father". Unless we thus repent and turn our steps homeward, all our smiling cannot avert the terrible doom that hangs over us.

Even before the depression came, Studdert Kennedy saw where we were tending, and tried to warn us. He wrote, "Through the vast complexities of our modern civilized world made one by God, the crucified Christ is looking down upon us—with death in His bleeding hands and feet—but life in the light of His burning eyes—and demanding from us all—every individual man and woman—a choice between the glory of Reason, Patience, and Love, and the glory of Force, and Wrath, and Fear. . . . He will not go away. I do not believe He will let us alone. He is making us waver all over the world. He is going to drive us to a decision with His wounded hands. He will not let us have His world for a play-ground, a battle-field, a factory, or an Empire any longer; we must give it to Him. *We must give it to Him—or there will be darkness over all the earth from the sixth hour until the ninth—and that may be a thousand years.* We must decide, and this decision is for you and me."

Jesus, then, is more than a subject for classroom discussion or for theological argument. He is a spirit that lays hold upon us and shapes our destinies. Unless he becomes that for us, all our talking is vain. To know him truly is to feel the authority of his voice and to obey it! He challenges the easy explanations that we offer for our personal miseries and our social calamities. He will not let us smile our way out. He insists that we be earnest facers of facts. There is a road to happier hearts and better times, but only the pure in heart shall see it and walk in it and find at length the land of real security and lasting peace.

—F. D. W.

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### INTO THE FIRE

The newspapers, which belong to the literature of the age, and the New Testament, which belongs to the literature of the ages, often combine to show how history repeats itself. We have just been reading, in Acts 19:19, about the huge bon-fire in Ephesus, for example, when the magicians burned their books. Our morning paper tells us also of the bonfires on May 10 in Germany, when multitudes joined in burning many thousands of books which were by them supposed to "contravene the German spirit." In Opera Square, Berlin, alone, 20,000 such "un-German" books were destroyed by 15,000 students, including, for example, the writings of Helen Keller, and one spokesman announced that the bonfire marked "the eradication of smut and dishonesty from German education." Though it might be difficult for us to use restrained language in characterizing properly this historic event, because of its foolish nationalism, we must admit that we couldn't help wondering *how much would be left on the average American news-stand today if all the "smut and dishonesty" were given to the flames!* And wouldn't such a bonfire contribute greatly to the welfare of our homes and our country?

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### IS IT MORAL RETROGRESSION?

One of the best loved of all the ministers who have labored in the Classis of North Carolina was the late Dr. Joseph L. Murphy, who was called to his eternal reward in 1917. He was a very tender-hearted man and his sympathetic nature was always in evidence. Dr. Murphy was also a man with a very fine sense of humor, and frequently fine flashes of genuine humor sparked from his pen. He was founder of the *Reformed Church Corinthian*, which afterwards became the *Reformed Church Standard*, organ of the denomination in the State. Dr. Murphy was always a strong advocate of Prohibition of the liquor traffic and an inveterate foe of strong drink. North Carolina voted state-wide Prohibition in 1908, prior to which time the State had "local option". Under this system some towns were alternately "Dry" and "Wet". Hickory, in which Dr. Murphy was pastor, was such a town. In 1902, after a "Dry" spell, the liquor people succeeded in voting saloons back into Hickory, greatly to the regret of the good minister and many other people. In the March, 1902, number of the *Corinthian*, Dr. Murphy published the following edi-

torial: "The citizens of Hickory in passing one of the business (!) places are treated to a sign which is unique in design and suggestive in character. It is a large William Goat with hoary beard and immense horns, the appearance of which suggests blood. Beneath the goat are the words, Bock Beer. The William Goat is an animal which devours everything in sight. So with Bock Beer. The William Goat is sure to throw his victim. So with Bock Beer. Boys, beware of the beer bearing the sign of the William Goat."

—J. C. LEONARD, D. D.

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### A COMMUNISTIC PLAN

Probably there is not a member of the Reformed Church who could be called a Communist, but many may be surprised to know that in spirit they are advocating one phase of Communism, and that is the leveling down of wages and salaries.

During this period of stress there have been countless examples of a sacrificial spirit, but there have been, also, countless examples of selfishness and envy. Because many have been compelled to take a cut in wages there are those who think everyone should take a cut, justly or unjustly. They look with envy on the man or woman whose wages have not been reduced and say, "we had to take a cut and they should have a cut also." These agitators forget that every man and woman who is forced to take a cut has less money to put in circulation and helps to make it more difficult for those who have had their wages reduced to secure an increase. By steadily reducing the wages of all classes the general standard of wages is reduced to a lower level and once the standard is reduced it will be very difficult to secure a higher standard.

Those who seek to lower the wages of others because they had to take a cut are working to keep down an increase in their own wages. Certainly it should be apparent to the most unlearned that when they cannot point to a higher wage rate being paid in their community for various classes of labor they can have no hope of receiving higher wages later on when business is better, as it will be.

On the contrary, wage earners should oppose and deplore reductions in wages and salaries for groups and even individuals. The efforts to lower wages because others had them lowered is the Communist spirit which seeks to bring all down to a common wage level, regardless of ability or the character of the service rendered. In our country the wage-earner alone will be the loser by propagating this Communist spirit, for the industrial leaders and capitalists will not be affected at all; on the contrary, they will be the ones who will benefit by the wage-earner's efforts to reduce the wages of others.

—Palatinate.

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### THE FOAMING CUP

If any editor, not too sensitive to the tragedy of the matter, wished material for his humorous department, he could fill all his columns with laugh-raising items about the beer that does not intoxicate.

Congress says that there is nothing harmful in 3.2 per cent beer; yet in Massachusetts a court refuses to grant the frantic pleas of its jurors who yearn for liquid refreshment. "Why not refuse us milk or chewing gum?", asks these advocates of freedom. But His Honor is obdurate.

In New York there is no return of the saloon. No, indeed! There are establishments with brass rails in front of bars, with the retail of beer without purchase of food. They look like saloons; they are like saloons in every particular. They are not saloons, however, for the law says so. Must not the pre-election promises be kept?

In another State a young man's driving license was taken away because, after he had run over a child, the smell of beer was detected on his breath. How ridiculous when we remember that our solons, wisdom-laden, have declared such beverage to be absolutely innocuous!

The supreme joke of all, however, has been in Massachusetts. The brewers in that center of light and life have been putting forth millions of gallons of a liquid which the thirsty have bought with eagerness and consumed with delight. "That's the real stuff," the drinkers have declared in private and in public. "That's what we have been waiting for!" And now it is discovered that the brewers have



been having a jolly joke of their own, and, having no 3.2 beer available, have sent out a flood of 1.25 liquor. "That's the real stuff!", exclaimed a million dupes. G. E. H.

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## The Parables of Peto the Penman

### THE PARABLE OF THE WOODEN TONGUE

In the course of time it came to pass that a thousand men—so said the newspapers—assembled in a Cathedral Church to transact a year's business for a Synodical district. And after the preliminaries—worship and words of welcome—the real business of the evening came to the fore: the election of a President. Plans may have been made and they may not have come to the light of day, but men were nominated, a vote was had, and one man had more votes than the rest, so he was declared elected, conducted to the podium before the reredos and with happy and felicitous words was handed the tongue of the Synod, the historic gavel made from the wood of the oldest pulpit in the oldest Church in the oldest Valley of Pennsylvania. Nothing was said about

how and when the gavel was to be used: it was presumed that the President-Elect would use much discretion ere he pounded the table for silence, order, and attention. He did not: not he. He proved to be a presiding officer *sui generis*, a man after the heart and to the liking of the great majority of the Synod's silent membership. Did he know how to wield the gavel? Yes, with the skill of a golfer or a tennis star; he shook it like Babe Ruth facing the pitcher, and he made home runs. Did he make 'em sit down? He did, with satisfaction to many. Did he insist on the question being adhered to? Yes: to the letter. That gavel was eloquent for three days and all it said was a dull thud as it met the top of the table while its accompaniment was a short word of explanation or a curt warning to stick to the subject under discussion. Frequently the echo was applause from the pews. And we moralize thus: The Blue Book, which is the work of efficiency experts, provides the substance, the method and the time for the disposal of the Synodical Agenda. It readeth like a railway time table. It's as clear and lucid as a radio announcer's voice. If human tongues were not quite so eloquent, or garrulous—as they have a tendency to be—there would be little need for the eloquence of the wooden tongue of the Presiding Officer. Let us have more pages in the Blue Book, Courageous Presidents, and less noise from the floor. Write to the Editor and express your opinion, please.

## Final Convictions

By A. E. TRUXAL, D. D.

The time of my departure is approaching. I look back upon the world of the past, upon the conditions at present prevailing, and upon the approaching future. Some convictions have been formed in my heart which I feel constrained to submit for publication. Dr. George L. Roth, my next door neighbor, having kindly offered to put them in proper shape for the printer, I herewith send them to the "Messenger."

\* \* \*

There is **One God; One World; and One Mankind.**

God in the beginning created the whole world and all that belongs to it. Its dimensions and complexity are inconceivably great. God also preserves and maintains the world. He is as certainly its Preserver as He is its Creator. And He maintains the world in an orderly and systematic manner. God's works are not chaotic or arbitrary or spasmodic or magical.

God does not pick up Dr. Fosdick by a cloud on the streets of New York and set him down in San Francisco; or direct President Roosevelt by words in the air how to govern the country; or heal some sick person by the power of some supposed relic. God does not perform His works in that way. That would be a magical form. God's works are regular, according to the laws of His own mind. His control of the world at large and of every particular, so far as discovered, is strictly according to His laws. There seems to be no exception to this rule anywhere.

Scientists call these laws of God the laws of nature. They are justified in doing so,

as theology is not their province. They describe the processes they find operating in the things of the world. Their function is not to trace the source and power of the operations. But Christians and theists ought to hold fast to the conviction that the world and all things in it are governed by the laws of God, for they are His laws, originate in Him, and receive their power and efficiency from Him. The Christian religion has become very much weakened in the present day by the loss of the vision of God in the world.

God placed man in the earth. What for? What is he to accomplish? **To find the laws of God and conform his life to them.** That is very simple. And yet it is a large work. The laws of God are many and some are hard to find. But it is the only way by which man can live. In order to succeed he must follow the laws of God in the mineral sphere and in the sphere of life: in vegetable, animal and human life; in agriculture, mechanics, medicine, government, morals and religion. The laws of God are everywhere and in everything. And they are right and true and good. Hence man is to seek and do them. And in the degree in which he does so will he be successful.

Let it not be imagined that God's world is wholly material — or even mainly so. Underneath the outward world are laws and forces and processes and relations and accomplishments, myriads of them, that are invisible and spiritual; and back of them all is God. It is this vision of God that Christians seem to have lost.

In everything man must work with God, and work as God works — or fail. The farmer must; everybody must. To develop a moral character one must obey the laws of morality, and to be religious one must conform to the laws of religion. This obligation rests irrevocably upon man, individually and collectively. In civil governments, in economic, social relations and customs, the laws of God are to be obeyed. And when, as is alas so frequently the case, through ignorance or evasion of willfulness God's laws are disobeyed, evil invariably follows.

"Paul may plant, Apollos may water, but it is God who giveth the increase." This is a universal truth. Science has accomplished wonders. Some Christians foolishly rail against it. But there are oceans of things that science cannot explain. It cannot tell us by what power life grows as it does, or gravitation works as it does, or hydrogen and oxygen in certain proportions produce water, or oxygen and nitrogen air, or a thousand other things that take place. There is only one explanation for all these things, and that is that **they are produced by the dynamic power of the Creator and Preserver of all things.**

The power of God is in everything. The power of God accomplishes everything that is right and good in everything. The power of religion comes from God to man; so do morality, honesty, purity. The cause is in God. Man is challenged to conform to God's order, God's laws, in order to promote the condition in which God's power may become efficient.

Somerset, Pa.

## A Study in Personal Relations

(Third of a series of Devotions by the REV. ELMER L. COBLENTZ, D.D., Reading, Pa.)

1. **Call to Worship:** God is a Spirit, and they that worship Him must worship Him in spirit and in truth. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, Oh Lord, my strength and my Redeemer.

2. **Prayer:** We lift our souls unto Thee in adoration. Forbid, Oh Lord, that we should attempt to go through another day carrying an unforgiven sin. Let us know

the joy of a right relationship with Thee. Amen.

3. **Scripture Reading** (an abbreviation of the Parable of the Prodigal Son): And he said: A certain man had two sons, and the younger of them said, "Father, give me the portion of thy substance that falleth to me." And he divided unto them his living. And the younger journeyed into a far country and there wasted his

substance with riotous living. But when he came to himself he arose and went to his father. And the father said to the servants: "Bring the fatted calf and kill it and let us eat and make merry." Now the elder son in the field called one of the servants and inquired what these things might be. And he said, "Thy brother is come." But he was angry and would not go in.



4. Hymn 297: "Jesus My Lord, My God, My All."

5. Address: The story just read has been and likely always will be known as the Parable of the Prodigal Son. While he is the most conspicuous, certainly he is not the most important personage in that story. The real hero is evidently the father; and the story should be known as the Parable of the remarkable father. For it must be remembered always that in all of Jesus' intimate human stories, and pre-eminently in this one, He is trying to disclose the character of God, the kind of God we have to deal with and who is dealing with us. He is saying that not only do we behave like these boys, but that God behaves like that father. It is certainly evident that this father did not have a family he could be proud of—one boy a renegade young wastrel, the other irritable and pouting as soon as something did not suit him.

From this picture we can readily see that the sins of the flesh with all their brutal ugliness block and defeat God less than the more respectable sins of the spirit. The vulgar son would go in, the mad one would not. The reason Jesus could say the harlots and the gross sinners would go into the kingdom before the precise Pharisees was because the vulgar often actually wanted to go in and the others actually would not go in. It is not that the respectable are likewise guilty of some vile sin which they are trying to cover up, but that a sullen, easily offended, ill-natured spirit is itself a horrible sin, and naturally keeps that life from entering the real, joyous, fine fellowships with God and men. Loveless censoriousness is a greater sin than any it censors. Our ugly dispositions block God. We put ourselves out of the Kingdom of Heaven.

And he was angry and would not go in. I wonder what the others of the family and the guests thought. I wonder if they did not ask, "Why, where is your son?" How terribly embarrassing that was. What could the father say? He did not want to say, "Oh, he is out there mad." He could not say he was sick or had to go away. Oh how many excuses, white lies we call them, these pouters have made others tell to try to shield their ugliness and save a little self-respect. I have had people try to account to me for the behaviors of those whom they loved in ways which I knew were not true to the facts but done just to spare them the exposure. Oh how I

pitied them! I have long since forgiven them. I am sure God has. This father had all that to meet. What did he say? I do not know, but I am sure he did his best to spare this elder son the exposure. God is like that. How many of your sins God has actually kept from exposure! When the disciples asked Jesus which one should betray Him, He said "The one that dipped with Me in the dish." Why, they all dipped in the dish. How Jesus tried to save Judas the humiliation of exposure! God is like that.

And he was angry and would not go in. Angry at what—at his father's way of doing things, in the management of the home. Here we get a new clue to that old saying, "You can't please everybody." The implication is that the reason is because we fail some where to do the exactly right thing; but here and in so many cases in life we fail to please just because we are absolutely right.

Young man, it was fine of your parents to back you or for you to get the idea in your head that if you were fair and honorable and gracious and gentlemanly you would please the people about you. That

is true and if more people took themselves seriously in hand and tried to cultivate those habits of considerations, gentility, fairness, and professional cultural ability, there would be much less friction and less occasion for many complaints from other people about our manner. But (with that fact recognized) some day sooner or later you will come to the place where it will be your very fairness and honor that will displease a lot of people. Not because you are stubborn, but because you are noble. It will require every ounce of your power and the grace of God to keep you from yielding your high sense of right before their evident displeasure. Beware when all men speak well of you. To be congratulated are you, when men shall revile you, said Jesus, and He certainly knew. God can't please everybody, not because He is not managing right but just because He is right.

One of the most subtle touches is the father's refusal to admit or allow the son to feel he was justified in being offended. This son, like most people with such dispositions, wanted his position supported and his moods petted. If this father had said, "Yes, son, you are right. I can't blame you for feeling hurt, but you know the world never does treat good people half fair. But come now, overlook it and try to forgive." Ah, how that would have tickled his pride and confirmed his position. He could have felt like a wounded martyr rather than an ugly soul. Whenever you ask one of these easily offended people who are nursing a grievance to forgive, you at once confirm them in the false assumption of their rightness. Jesus cut way below this. He knew the boy, the Pharisees and such peevish wounded souls were absolutely wrong, and He would not allow them to pose as offended saints.

Oh, you thin-skinned people who say you are not mad but just hurt, quit lying. You are mad. Oh, you who are nursing some wounded feelings, you may take your pet dog out in the street and cause some disturbance, if you will, but you can't stop the traffic. The feast will go on, even if you do grouch outside.

6. Let us pray: Oh Lord, save us from the coarse, vulgar far-country sins. Save us from the respectable stay-at-home sins. Save us from the pettiness that will not let us go into Thy great paths of joyous fellowship. For Jesus' sake. Amen.

7. Hymn 254: "God Calling Yet."

### THE ROAD

The long road, the short road,  
The road we all must wend;  
The road that leads to somewhere,  
Leads to the journey's end.

The plain road, the vague road,  
Where men and women go  
With eager, hopeful, rapid pace,  
Or leaden steps and slow.

The high road, the low road,  
The path of joy or pain;  
The pilgrimage to somewhere,  
That never turns again.

The path of bowers and sunshine,  
But few will tread that way;  
For most the path is stony,  
The sky o'ercast and grey.

By long road or short road,  
A road that all must wend,  
We'll surely meet at somewhere  
That marks our journey's end.

—Grenville Kleiser.

## SYMPOSIUM: A Five-Year Plan for Americans

Some time ago we ran an editorial under the head, "Is This True?", in which we asked for brief statements on the following:

"I have little use for plans," writes James Truslow Adams, "but if we could put into force a Five-Year Plan by which individual Americans would order their lives better for five years, America might become a Nation of which we could be proud. Our claim to morality has collapsed, and our complete failure to do anything about it has swept away any possibilities of our giving other nations any better, or indeed as good, a standard of national or international morality as they already possess."

Is the above statement true? It is a serious indictment of the present status of the American people. The "Messenger" would like to have a symposium of convictions by thoughtful readers.

A few of the best replies received are given herewith:

### THE FIVE YEAR PLAN

Naught but good could result from individual Americans living better lives for the next five years. God's kingdom would advance, the world would be better, and personal lives uplifted. Four needs prompt me to move the adoption of the plan:

1. **Fervency.** Paul exhorts, "Be fervent in spirit." Many spiritual lights have been dimmed in the last five years. Where is the joy that once we knew when first we loved the Lord? It is back there where our devotion ceased to shine brightly. Years in which Christ would shine through our lives would be the beginning of real fervency.

2. **Inspiration.** Life has been very superficial. Too much of the world has been breathed into our lives. The "in-breathing" of God's warm spirit would mean recharged lives.

3. **Vicarious Living.** Life has been very selfish. We are our brother's keeper. Possibly His kingdom would come, if through

the next five years we discharged our obligations to others.

4. **Enthusiasm.** Our high material notes have subdued our spiritual tones. Spiritual indifference abounds. Real religious enthusiasm would relieve our social and economic distress.

Many may not live through the next five years. But a better world, and better preparation for eternity, would result in its adoption.

Amkay.

### IS THIS TRUE?

It is my conviction that individual Americans are subconsciously, but most definitely improving themselves morally, so that in another five years they will have led better lives. This conviction comes to me from personal observation in these contacts.

In retail business, I hear customers openly express themselves on improving personal moral standards; they are more fair



and rarely try to take advantage of situations by which they would profit; clerks will not be a party to shady transactions; solicitors or "drummers" no longer have their off color conversations or suggestions to secure entrees.

In trade association groups, State or National—and they yield a good cross section—I observe that the members entertain all new undertakings with a thought, and it is openly expressed, of the Golden Rule and measure their actions on its relations.

In the professional school room, where pupils have been thrown in close contact with the world and an opportunity to see some of its most sordid side, they express the decision to obey not alone the moral law, but the law of the land, whether their belief is contrary to its present status. Another five years—and we shall have the fruits of these seeds.

H. A. H.

Los Angeles, Calif.

### IS THIS TRUE?

There is not so much difference in the teachings of the Hindus and those of Jesus. It is only in Christian living wherein the great difference lies. We have had 2,000 years to show by our lives that Hindus ought to become Christians. Have we succeeded. The "silver rule" of Confucius varies little from the "golden rule" of Jesus. Jesus made it positive. We have had 2,000 years to prove to the followers of Confucius that men ought not to take a negative stand, but to go about doing the good we would have others do unto us. I'm afraid again we have failed.

And then, there is no radical difference between the 6-fold pledge of Mohammedanism and the 10-fold covenant of Moses. Jesus, of course, goes way beyond those commandments, but Christians by their lives of 2,000 years have failed to show the advantage of Christianity over Mohammedanism.

Isn't it true that the average professing Christian is little, if any, better than the average Mohammedan, Jew or Buddhist? It is certain, at least, that pagans (or others) fail to recognize any superiority in the Christians' way of life. And surely, the Jews are by no means being greatly influenced to accept Christianity. They'll tell you our lives are no better than theirs.

That's the sad history of most confessing Christians up to now. Their lives have failed to reveal to others the Way, the Truth, the Life.

And that's the golden opportunity that lies before us. By our lives we can give the world a new standard of morality. But only by our lives. Men no longer need someone to tell them right from wrong, or give commands, or point the way—they need Someone to follow. They don't need someone to expound upon their sins—but Someone to save them from their sins. They know the law—they need Someone to lead. And the only way we can show them this Someone—who is Jesus—is by our lives. But, first, we need a re-birth—every one of us.

C. A. Q.

### HOW INDIVIDUAL AMERICANS CAN DO GOD'S WILL DURING THE NEXT FIVE YEARS

We all agree that such a plan involves hitherto almost untouched sources of spiritual life. The personal experiences of the past have largely sought God, and so fulfilled the first part of Jesus' commandment of the way of life. It is "Love God." We have failed, almost entirely, to fulfill the second commandment, "Love thy neighbor as thyself." Who would claim today that our friendliness toward the Negro or to the people of the slums is an outstanding contribution of our theism, our theology, or other Christian experience?

Every new creative experience of God, whether in the field of theism, world brotherhood, pacifism or love as a means of settling "all" the differences of mankind, should pass the rigid test: Does it approximate Jesus' standard of love of neighbors? It is becoming increasingly true that there is nothing we can do which does not affect peoples all the way around the globe.

Let us attempt to do His will for the next five years by re-examining every motive of mankind. Let us bend every effort to establish a society in which every servant is worthy of his hire, and where humanity will be considered of more value than dollars and pounds sterling.

E. W. S.

### MR. ADAMS IS MISTAKEN

To claim our morality has collapsed and our complete failure to remedy the situa-

tion has swept any possibility of giving other nations any better standards of morality is the cry of despair that loses sight of the power of Divine grace. "My grace is sufficient."

Our moral fabric is woven of eternal principles by an omnipotent Weaver. "On this rock will I build My Church, and all the gates of hell shall not prevail against her." The eternal principles are reverence for God, acceptance of Christ, and a loyalty to the Church. Many are depressed, but multitudes of the distressed are crying out to God. Many are in want, but every relief agency is practicing the program of Jesus, Who went about doing good, feeding the hungry, clothing the naked, healing the sick. Never before was there such expression of Good Samaritanism.

Yes, there is much crime and lawlessness. There always has been. Yet even if conditions were as immoral as some think, there still remains power in the Cross of Jesus.

E. E. Y.

### IS THIS TRUE?

I would certainly not agree with Mr. Adams. America has something to offer in the way of a high standard of morality. She has her faults, but her virtues far outnumber and outshine them. For every Capone there are many Lindberghs; and it is the latter type that makes up our great moral nation. Some people think that Chicago and a few other big cities are America. They stand out in contrast of unlikeness, not likeness.

Has any nation ever given independence to a lesser and smaller one because of a promise? Some nations are seeking a strangle-hold on weaker ones rather than building them up to independence. The urgency with which America is sought to join the League and World Court is another attestation to her high standard. Did any nation seek less spoil from the World War? Has any other nation in the world tried the "noble experiment" when the forces of evil were so powerful? Has any nation, beginning on such a high moral standard, kept that standard to become the greatest force for good in the world? Was the freeing of the slaves of so long ago that it doesn't count today? Let Mr. Adams ponder these things.

G. E. D.

## "All Quiet on the German Front"

(A Holiday Maker's Impressions Written from Utrecht, Holland, April 17, 1933)

"We really don't know if two and two still make four," was one of the first remarks made to me by a German friend on my arrival ten days ago. I have come to the conclusion that this is the state of mind of most of Germany—the Nazis in their exuberance think two and two make six at least. Many moderate folk who voted for the National Socialists are worried because they thought the answer was going to be four, but they are not quite certain if it is, while Social Democrats, pacifists, and internationalists have had good evidence that for them the addition hardly amounts to two; for Jew and Communists it is the zero hour. I only feel sure of my mathematics again now I am over the frontier, and feel quite free to speak and put down things in writing.

Outwardly, at least, Germany is still a delightful, and, compared with Holland, an inexpensive land to travel in, and the British subject who is content to maintain his holiday mood and not argue will meet with no unpleasantness. In fact, I found Germany outwardly more normal than in the inflation period ten years ago, except for Swastika flags in most likely—and some unlikely—places, the remains of election posters and of slogans painted on walls and pavement, and various brands of

### OUR PRESIDENT

O man of God,  
Your spirit brave  
Has come in time  
To help and save.

Our burdened hearts,  
In sore distress,  
Wait hopefully  
For quick redress.

O man of God,  
We look to you  
To nobly lead  
Our country through.

Grenville Kleiser.

"brown shirts", who give and receive "Heil Hitler" salutes on every possible occasion. Some S. A. men collect money for their funds at the stations, like Salvationists in self-denial week, and others act as auxiliary police, but the majority seem to be marching and counter-marching on every possible occasion. One such parade, after they had listened to a broadcast speech by Herr

Hitler, took twenty-five minutes to pass my hotel.

It was as you gained the confidence of those you met, or talked to those you knew that the revolution and its effects became really evident.

The most striking summing up was that made to me by a writer prominent in his part of Germany (whom it would be unfair to identify further because of what might still happen to him). "There is no shooting in the streets," he said, "but there is poison in the homes." Insidious, clever propaganda has poisoned the minds of the bulk of the people regarding truth, freedom of speech and liberty of conscience.

Let me record some of the things I have seen and heard during the past few days. "Now everything's going to be all right," said the buxom proprietress of a small hotel in a town of 60,000. "There used to be fighting in the streets every night, but it's all over now. Jews? I never knew a poor Jew, and only one was killed. They only put up the posters for a day in the Jewish shops." She is typical of those who are quite content with the progress of affairs. At another hotel—in the country this time—the daughter who helped her father manage had been in England. She was genuinely worried. "We all voted for



Hitler because things were so bad and we were afraid of Bolshevism," she said tearfully, "and now see what has happened! The dreadful things which have been done to the Jews! And do you think there will be war?" I tried to reassure her, but not, I fear, altogether convincingly. She and her relatives knew something of what was going on, but they had not heard, for instance, of the arrest of Mr. Fraser, the journalist, or Mr. Corder Catchpool, the Quaker, a fortnight ago, and were considerably shocked at the news, which apparently had not been reported in many papers.

A typical school teacher of progressive tendencies excused what was happening because of the "Jewish corruption" and Socialist mismanagement, and an elder woman of liberal personal outlook, whose near relatives held high Nazi posts, pleaded that most of the stories of atrocities must be untrue or exaggerated. Another school teacher had believed this to be so and wrote protests on the matter to her friends, until the shop of her Jewish landlord, over which she lived, was broken in common with two score of others in her small town.

A social welfare worker was "sacked" at a moment's notice. The visit made to the station to meet me was the first excursion from home in daylight for nearly a month! One holding the views of my friend felt it safer to take exercise after dark under the present circumstances. The fact of losing job and probably pension, however, was not so hard to bear as the knowledge that a fine piece of social machinery was being wrecked by neglect or by unskilled administration by Government supporters attempting to carry it on.

A professional man remarked to me, "We have had the *circenses* (accuser). The difficulty will come when the Government tries to give *panem* (bread). As for the German Church, the War was its first defeat, and this is its second and last."

What is so tragic and exhausting for thousands of people whom in Britain we should probably call moderate Liberals, is the feeling that they are living on the edge of a precipice over which they may be pushed at almost any minute. Together with this is the breakdown of all trust in "legality." No one knows what is the law. I sat one evening in the beautiful home of a man of substance of the Jewish race, who had been a banker and had just been ousted from the official position he had since occupied. "It's not the atrocities that matter so much," he said; "it's the deliberate 'cold boycott' which is so hard to bear. And yet with it all it has brought me unexpected kindness from individual Chris-

tians who have been ashamed of what is going on. A leading Protestant for the first time invited me to dinner. The other girls wept when my little daughter had to leave her school and one of them threw her Nazi badge on the ground in disgust. And it is all so foolish, for the Jews were on the point of being absorbed in the German people. The death rate is exceeding the birth rate by three to one."

My Jewish friend told me of indignities to leading Jewish shopkeepers, compelled

### CHRISTIANITY ROCK OF AGES IN TIMES LIKE THESE

In periods like this, when many things are going awry, there is one great exception—the Church. That remains firm because of Christianity, which never changes.

When there is business, economic, financial and social uncertainty on all sides, one institution stands like a rock.

The world has experienced similar distress in the years and centuries that tell the history of time. The Church passed through all of them and people who tried to do without it came back as Prodigal Sons for comfort and to have their wounds healed.

When human affairs are upset, scores of remedies are proposed. Unless the Golden Rule is in them, no good can come out of them.

Christianity has never found it necessary to change, and the Sermon on the Mount, so full of fundamentals, has always stood as a beacon light to a bewildered world.

When conditions are rosy, booming and hectic, many lose sight of its truths until neglect brings misery to themselves and millions of others.

Then Christianity is remembered as the "Rock of Ages" and we need it every hour. That hour is here and people are coming back, knowing that Christianity is the one perfect rule of life under all conditions, everywhere and always, in personal, family, business and political life.

It creates the spirit which makes every relief measure possible, for it is very practical in its spirituality. Will we be in Church on Sunday? Thousands are returning to get what Christianity so freely gives.

—By Benjamin A. Fryer, in  
"Reading Eagle."

to walk through the streets of the city in which they had spent their lives with their hands clasped behind their heads. He told too of an old Jew whose beard was practically torn off. "One of my grand-parents was a Jew," was the sole reason given to me for his dismissal from a lawyer's office by a young man who had studied at American as well as German universities.

Two more encounters. A British subject living in Germany offered to introduce me to a really keen Nazi. We had tea together, a prolonged meal only possible in Continental cafes. He represented the fine, enthusiastic material in Herr Hitler's ranks, and there are many such as this young professional man, believing ardently in their new leader and the New Germany they are helping him to build. "We are idealists," he declared. "All the others are materialists."

To criticisms of the suppression of freedom of thought his reply was, "If you want to get through anything new, you must condemn everything else." The Jewish boycott, he explained, was "just a demonstration of strength." Incidental atrocities might be regrettable, but they were inevitable in a revolution.

So far we were able to discuss amiably, but a reference to the "Manchester Guardian's" leader headed "Germany's Day of Shame" provoked real heat. "That was an insult," he retorted. "If they had said, 'We don't understand,' it would have been different, but 'Day of shame' . . . !"

It was not possible to find out whether the boycott of "The Manchester Guardian" was general. At the beginning of my trip it was openly displayed at the chief stations together with the still more critical "New York Nation." But the Easter issue, I was told in one place, was "verboten", and certainly was nowhere obtainable.

The Nazi is well in the saddle everywhere in Germany, and it is too early yet to say how long he will remain there. I think a considerable time, although Bolshevism may come suddenly.

Meanwhile I am convinced that a gradually increasing and large part of the German people, fed on propaganda "news" and forced to listen, as I was, to forty minutes of oration by Hitler and Goebbels in the middle of a cinema program, are feeling like the middleclass parent carrying his daughter on the pillow of his motor-cycle for an Easter holiday tour, to whom I spoke in a wayside cafe. In effect what he said was, "Things are rotten." And after glancing round to see if he was observed and pointing expressively to his upper lip, he added with a grimace, "Fancy being ruled by 'Toothbrush Moustache'!"

H. W. P.

## A Pastor Looks at Buchmanism

THE REV. HARRY BURTON BOYD, D.D.

In these days of economic and spiritual depression, the world and the Church, like the Athenians of old, are eager to know of any new thing. The world sighs for a leader to take it back to the false prosperity of 1928. The Church also awaits the rise of a leader who can restore the interest of former years. Spiritual leadership will come through the guidance of the Holy Spirit of the Living God. It does not follow the plans or use the panaceas of men.

The interest aroused among the Churches by the Oxford Group Movement, formerly known as Buchmanism, reveals the sad tendency of the Church to depend on crowds. A casual survey of the movement reveals little to criticise. But the ripples on the surface do not indicate the depth of the stream.

Christianity is based upon certain doc-

trines of God, Christ, sin and salvation. Any movement that offers to lead the Church to new victories must be judged by its open and unswerving loyalty to these doctrines as they are revealed in the Bible. Acceptance of Christ is not enough. What Christ do you receive? The Christ of the New Testament, or Jesus the teacher from Nazareth?

In this movement there is no clear-cut statement of the Deity of Christ and His Atonement on the Cross. It accepts upon equal terms into its fellowship those who believe in Jesus as the Son of God and the Saviour of the world, and those who regard Him as the matchless teacher and dauntless martyr.

The Church of Jesus Christ can never accept such a compromise. While the Cross may be an offense to some, we must keep it in the foreground. The Cross of

Christ can never be used as stage setting for an emotional religious expression. Salvation is found only by way of the Cross. In the thought of this movement sin is emasculated to express the personal wrongdoing of the individual. This is a far cry from the statement concerning sin found in the sixth chapter of the Westminster Confession of Faith. However, we must expect such an inadequate recognition of the fact of sin to follow the broad terms upon which Christ is received.

While the movement may purge itself of some of the excesses that have drawn criticism, it can never be a factor in spiritual victory until it is in harmony with the Word of God. The Church will look in vain to any leadership that does not stand four-square on the Deity and Atonement of Jesus, the Son of God. Here is the test applied by the Apostles. The Holy Spirit does not motivate any move-



ment whose loyalty upon these points can be questioned.

To the casual observer the house built upon the sand may have appeared as de-

sirable a dwelling as the one built upon the rock. When the storm arose, the difference was revealed. It was not in the superstructure, but in the foundation

(Matthew 7:24-27). The Kingdom of Christ will not advance through crowds nor by specious enthusiasm. The Holy Spirit leads the way to victory.

## NEWS IN BRIEF

### "DWELL IN ME, O BLESSED SPIRIT"

(Memory Hymn for June)

Dwell in me, O blessed Spirit,  
How I need Thy help divine!  
In the way of life eternal,  
Keep, oh, keep this heart of mine.

Refrain:

Dwell in me, oh, dwell in me;  
Hear and grant my pray'r to Thee;  
Spirit, now from heav'n descending,  
Come, oh, come and dwell in me.

Let me feel Thy sacred presence,  
Then my faith will ne'er decline;  
Comfort Thou and help me onward,  
Fill with love this heart of mine.

Round the cross where Thou hast led me,  
Let my purest feelings twine;  
With the blood from sin that cleansed me,  
Seal anew this heart of mine.

Dwell in me, O blessed Spirit,  
Gracious Teacher, Friend divine,  
For the home of bliss that waits me  
O prepare this heart of mine.

Martha J. Lankton.

Georgia Guiney Berky.

### MEETINGS OF THE SYNODS IN 1933

June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr. Joseph H. Apple, president, Frederick, Md.

June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.

June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio, Dr. Charles E. Miller, president, Tiffin, Ohio.

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

### WORSHIP CONVOCATION

On May 25 a meeting of Reformed Churchmen will be held in Grace Church, Allentown, Pa. The program for the day is as follows:

10.00-11.15 A. M. The Regular Service:  
The Service by the Rev. C. E. Schaeffer.  
The Sermon by the Rev. A. A. Welsh.

11.15-12 Noon. Paper: My Conception of the Church." The Rev. C. E. String.

12.00-1.30 P. M. Noon Recess.

1.30-2.00. Discussion of the morning service:  
Led by the Rev. P. E. Schmoyer.

2.00-3.15. Address: "John W. Nevin."  
The Rev. Theodore F. Herman.

3.15-4.15. Business Session.

4.15-4.45. The Sacrament of the Holy Communion.

The Rev. Scott Brenner, Celebrant.  
The Rev. T. J. Schneider, Assistant.

The purpose of the gathering is to consider in a general way problems of public worship, but more especially as these problems are related to the several liturgies of our Church. All clergymen and laymen who are interested are hereby cordially invited to attend.

Committee.

### CHEERING NEWS FROM OUR CHINA MISSION

In reply to a cablegram sent to Yochow City on May 12th, we are thankful to announce to the Church that the cheering news was received that the missionaries had returned to the Station and that the local political situation had slightly improved. Their withdrawal from the Station must have been very brief, and this incident is only one of a number of instances when it was found necessary for them to leave the work. The attachment of the missionaries to the work and their love for the people should inspire greater support for the China Mission from our pastors and people. At no time was the work of Foreign Missions in greater need of advocates whose feet are on the ground than now.

Allen R. Bartholomew

### THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933

SUBJECT—"The Catechetical Manual"  
(Recently published by the Board of Christian Education).

LENGTH—Not over 3,000 words.

TIME—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

### BOWLING GREEN ACADEMY

Of course it was a coincidence, and the two families may be strangers, but both of them were moved by the same spirit and both of their contributions came to us on the same day. Mr. and Mrs. Frank M. Fisher sent us \$10 and Mrs. Amelia Fisher sent us \$5. These amounts, added to last week's report of \$419.50, gives us \$434.50, which helps us to look very hopefully for the full \$500 towards which we are aiming. Please make quick response and let us have the contribution you are thinking about, among our next week's announcements. Thank you. Please send all contributions to Dr. Paul S. Leinbach, care of the "Messenger."

Notice: The annual meeting of the Society for the Relief of Ministers and their Widows, the oldest benevolent institution of the Reformed Church, will be held in the Administration Building, Hood College, Frederick, Md., on Monday, June 5, 1933, at 7 P. M. All members of the Society are requested to be present.

Harry N. Bassler, President,  
Eugene L. McLean, Treasurer.

Mrs. Mary A. Emig, a member of St. Paul's (Wolf's) Church, of the Paradise Charge, Spring Grove, Pa., Rev. E. V.

Strasbaugh, pastor, recently gave a \$100 gift to the Board of Home Missions.

The many friends of Rev. Wallace H. Wotring, D.D., LL.D., will be glad to learn that he is gaining strength daily, after having been in the hospital for the past nine weeks, and that he will soon be able to return to his home.

The reporter of proceedings of the Eastern Synod stated that only one of our colleges enjoyed an increased enrollment of students over last year. This was incorrect, as Catawba College had 360 regularly enrolled students last year and has 378 this year, an increase of 5%.

Elder Edwin C. Thompson, faithful elder of Salem Church, Harrisburg, Pa., well known throughout our denomination, passed away suddenly Sunday, May 14, at 9 A. M. He was for years a member of the Board of Trustees of the Theological Seminary and has been useful in many ways as a Churchman and citizen.

Karmel Church, 7nd St. and Elmwood Ave., Phila., Rev. Wm. G. Weiss, pastor, will celebrate the 28th anniversary of the Church and the 26th anniversary of the pastor on May 21. Rev. Mr. Weiss will occupy the pulpit and a large attendance at this double anniversary is expected.

In Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, two special services were observed on Mother's Day. At the morning service mothers and sons worshiped together and in the evening, mothers and daughters. Dr. Charles E. Schaeffer was the speaker in the evening. Special music at both services. The Vacation Church School will open June 12.

On May 7, St. Paul's (Wolf's) congregation, of the Paradise Charge, Rev. E. V. Strasbaugh, pastor, celebrated their 5th spring rally and anniversary service. The guest speaker, Dr. Charles E. Schaeffer, Philadelphia, delivered an inspiring message to a large, appreciative audience. The indebtedness, which was \$36,000, has been reduced to \$500.

Rev. W. C. Rittenhouse, Williamsport, Pa., offers for sale on easy terms the following: "Mercersburg Review," Vols. II to XII, inclusive, bound; Vols. XIV-XXV, unbound. "Reformed Quarterly Review," Vols. XXVI-XXXII; XXXVI-XL; XLII. Reformed Church Quarterly," Vols. I-XIV. "Reformed Church Monthly," Vol. II, bound.

One of our ministers, the Rev. Dr. Webster Stover, who is headmaster of the Perkiomen School, Pennsburg, Pa., reminds us that Rev. C. S. Wieand was the founder of this school in 1874 and that many of the sons of the Reformed Church have received their training there, including at least 26 of the pastors now serving in Churches of our denomination.

In First Church, Hamburg, Pa., Rev. D. R. Krebs, pastor, accessions at Eastertide: 19 by confirmation, 5 by letter and 2 by reprofession. A special feature was the community Lenten services with all 4 Protestant Churches uniting. At the last service 850 were present, which comprises almost one-fourth of the town's population. The apportionment is paid monthly and is paid up-to-date.

On May 10, at 2 P. M., Karmel Church entertained the Woman's Social Union of



the Reformed Churches of Philadelphia and vicinity at their regular meeting and May Party. After the business meeting, when 6 new members were received, they were entertained by the choir with solos and sketches, also refreshments were served. A large number were present and the afternoon was thoroughly enjoyed by all.

Many Reformed Church people are planning to attend the Century of Progress Exposition in Chicago, which opens May 27. Rev. A. J. Michael, of Calvary Community Church, Maywood, Ill., advises us that he is willing to assist any of our people and their friends who may desire to secure accommodations at reasonable rates during their stay in Chicago. His congregation is compiling a list of available rooms and sleeping accommodations within easy reach of the exposition grounds.

The Federated Consistories of the German-English Reformed Churches of Philadelphia held their annual banquet on May 5, in the auditorium of Karmel Church, 72nd and Elmwood Ave. A very large number of the consistories and their friends were present. A short business meeting was held, after which the Rev. Dr. Karl Wettstone of Bethany Temple gave the address. A well prepared entertainment followed.

Amity Church, Meyersdale, Pa., Rev. Dr. B. A. Black, pastor, co-operated with other Churches of the community in a "Loyalty Crusade" beginning Ash Wednesday and ending Easter Sunday, which resulted in greatly increased attendance and interest. Accessions by confirmation 27; certificate 4; reprofession 1; total 32. Holy Communion Easter, with 368 communing. Offering for all purposes \$305. Plans are being laid for Children's Day and D. V. B. S.

In Hough Ave., Cleveland, O., Rev. A. V. Vondersmith, pastor, the re-dedication services will be on Sunday, June 11. Confirmation, Baptism and Holy Communion at the morning service. Dr. Henry Gekeler, editor of the "Christian World," will be the guest preacher in the morning and Dr. Orris W. Haulman, of Akron, in the evening. The Rev. Bernard Spare, of Westminster Presbyterian Church, will bring greetings. All former pastors and members are cordially invited to be present.

The Men's League of Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, held a ham and egg supper at a nearby boy scout camp for their May "Ladies" night. Approximately 50 members and their lady guests were present, with President D. S. Eckhardt in charge. The pastor presented the speaker, Miss Ann Krick, member of Christ Church, who traveled last summer through Europe on a Pocono tour. The meeting was much enjoyed by all present, with the cooking, done by the men, being pronounced excellent.

Although it rained all day, Grace Church, Altoona, Pa., Rev. Ralph J. Har- rity, pastor, had their usual large attendance and Communion. A number of adults joined the Church together with the Confirmation Class. In the afternoon the Church had charge of the Radio service, and the rain helped to swell the air audience. Reports from the Radio service indicate that Grace has a very fine choir. There is a new organization in Grace Church, the Young Women's Friendship Club, designed to unite all the younger women of the Church in one organization for service to the Church.

On June 4, Rev. D. W. Kerr, of Bloomsburg, Pa., will observe the 40th anniversary of his entrance upon the work of the ministry. He began his work on June 4, 1893, in St. John Charge, Clarion Classis, Pittsburgh Synod, which then consisted of the St. John's, the Worthville, and the Eddyville Churches, to which was added in 1898 the Belknap Church, which Rev. Mr. Kerr was instrumental in gathering together and organizing. Mr. Kerr will con-

duct the services in the 3 Churches at the same hours on June 4 as he conducted his first services there on June 4, 1893.

After preaching in the Chapel service of the Pennsylvania State College, State College, Pa., on Apr. 23 in the morning, Rev. Frederick K. Stamm, pastor of Clinton Ave. Congregational Church, Brooklyn, N. Y., participated in the evening services of Faith Church, State College, Rev. Albert S. Asendorf, pastor, where he was formerly a pastor. He addressed the Y. P. Society at 6.15 P. M., on "A Code for Successful Living," and at 7.30 he preached on "How to Bear the Slings and Arrows of Outrageous Fortune," to a large and appreciative congregation. After the service many remained to greet Rev. Mr. Stamm and to renew old friendships.

Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association, returned to New York City on May 11 from a 3 months' visit to Egypt, Syria, Palestine and Greece. Serious problems involving relationships, organizations, and finance necessitated this official visit at this time, the first since 1929. Dr. Hopkins reports that while retrenchments have had to be made, the work is going on with marked progress under the heroic and sacrificial leadership of the various secretaries. Egypt has 600 Sunday Schools, with an enrollment of 45,750. Palestine and Syria have 185 Sunday Schools with an enrollment of 18,485, an increase of 150 per cent in 10 years.

In Trinity Church, Mercersburg, Pa., the pastor, Rev. Harrison Lerch, Jr., preached a series of sermons during Lent on "The Meaning of the Cross." Mr. Lerch preached in Trinity Church, Waynesboro, on Ash Wednesday. On Apr. 10, Rev. Mr. Lobach preached in Mercersburg. The Church participated in the annual Union Lenten services each Wednesday night and on Good Friday. Other pulpit exchanges were with Revs. H. M. Light, Lemasters, and G. E. Plott, Greencastle. Despite inclement weather, the children's service on Easter afternoon was a splendid success. In addition to the fine work of the children, Mr. Emory Middour, assistant headmaster of Mercersburg Academy, told in simple story form the life of Helen Keller. Benevolent offering good.

In the Carrollton-Germano, O., Charge, Rev. H. N. Smith, pastor, Communion celebrated Apr. 9 and 16, with largest attendance of the present pastorate. At Germano, 2 received by reprofession, one by letter. A class is under instruction and will be confirmed in July. On Easter evening about 30 young people presented a pageant to a full Church. At Carrollton, one member received by confirmation, 2 children baptized. On Apr. 2, the pastor preached his annual sermon. Statistics are: sermons 103, addresses 3, funerals 9, catechetical lectures 16, baptisms—adults 2 and infants 4, new members 24, visits 375, miles traveled 3,001. On Mar. 21, the Men's Bible Class held a social and invited the young men. Mr. W. S. Trump, Alliance, addressed the men. Prof. Wagner had charge of the social hour, after which refreshments were served.

In the Pikeland, Pa., Church, Student Louis W. Mitchell, pastor, Mother's Day was observed with a fine program arranged by Mr. Ditterline and Mr. Mitchell. There will be a union service on May 21 at the Lutheran Church to observe Memorial Day. Music will be furnished by the combined choirs of the participating Churches under direction of Mrs. Pearl Moses Detwiler. The consistory decided at a recent meeting to discontinue passing the offering plate as a part of the Church service, but to have a box conveniently placed for voluntary offerings. It is believed that some members stay at home because of financial embarrassment and the consistory wishes to emphasize that the Church is the House of God and if one is unable to contribute that is no reason why he should deny him-

self the blessings that follow divine worship.

In Second Church, Indianapolis, Ind., an installation service was held on the evening of Apr. 30, for the recently elected pastor, Rev. D. F. Ehman. The Installation Committee consisted of Revs. E. N. Evans and H. F. Weckmueller, and Elder Edward Dirks.

The Lenten and Easter season was best during present pastorate at Ruffs Dale, Pa., Charge, Rev. Charles H. Faust, pastor. Services held each week in both Churches; on Thursday evening at Christ's, Ruffs Dale, and Friday at St. Luke's, New Stanton; during Holy Week 3 services held in each Church. Attendance above previous year, with 33% increase during Holy Week. Despite inclement weather, Dawn service at Ruffs Dale, led by the S. S. Supt., Turner Ruff, well attended. The S. S. of both Churches broke all previous records; at Christ's 17% over the enrollment. Communion services held in both Churches and at Christ's was largest of the present pastorate. Additions at Christ's, 16 by confirmation, 11 adult baptisms; at St. Luke's, 5 additions, 1 baptism.

Palatinate Church, 56th St. and Girard Ave., Phila., Rev. Henry G. Maeder, pastor, will celebrate its 35th anniversary with special services May 21. At 11 A. M. the Rev. A. H. Hibshman, former pastor, will speak and Dorothy Powers, harpist, will render selections. Many former members, no longer living in the vicinity, will attend the anniversary. The choir of 48 voices of the Tioga Baptist Church, under direction of George Arkwell, will sing in the evening. Palatinate Church was founded May 22, 1898, at a meeting in a hall at 52nd and Master Sts. The present chapel was dedicated April 17, 1904, and the Church edifice Nov. 11, 1917. Pastors who served the Church are: Revs. A. N. Millison, 1898-99; Harry E. Jones, 1899-1905; A. H. Hibshman, 1905-09; Franklin E. Wieder, 1909-26, and Rev. Mr. Maeder, the present pastor, since September, 1926. William G. Sherwin, Supt. of the S. S., is chairman of the anniversary committee.

The North Carolina Society of W. M. S. appointed committees in the 3 districts of Classis to arrange for Fellowship Congresses as planned by the officers of the General Synodical Society. The Committee of the Central District have arranged for 2 simultaneous congresses May 21 at 2.30 P. M. One will be at Lower Stone Church, Dr. and Mrs. A. K. Faust, the principal speakers. The following congregations are expected to send representatives to this meeting: First, Salisbury; the Churches of the Rockwell and Faith Charges, and Boger of the Bear Creek Charge. The other meeting will be held at Trinity, Concord. The congregations of the Zion-Landis, Kannapolis, Keller, Concord, Charlotte, and St. James and Bear Creek of the Bear Creek Charge are to send representatives to Concord. The principal speakers are Dr. D. E. Faust and Mrs. Howard R. Omwake. Mrs. J. P. Linn will preside at Concord and Mrs. L. A. Peeler at Lower Stone. While these meetings are planned under the auspices of the W. M. S., yet men, women and young people are urged to attend.

In the Kannapolis Charge, N. C., Rev. Lee A. Peeler, pastor, the S. S. and morning attendance of St. John's this spring was best on record. Visitation evangelistic work during week of Apr. 3. Special services during Holy Week, with Rev. W. D. Harrington, Baptist minister, preaching. Unfortunately, on April 12, the pastor be-

## CHURCH FURNISHINGS

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came ill with an attack of mumps and Holy Communion and reception of members was postponed until May 7, when 4 were received. On Easter night a song and story service, "The Gate Beautiful" was rendered with music by choir and story read by Mrs. Peeler. Early Dawn service held. At St. Paul's Holy Communion on Apr. 9. Mother's Day observed at St. Paul's and St. John's. A class from Nazareth Home rendered concert at both Churches on May 14. In the evening, the pastor preached the baccalaureate sermon to the graduating class of the Cannon High School in the "Y" Auditorium at Kannapolis. Holy Communion at Keller on Apr. 2; orphans' concert at 7.30 P. M., May 14. On Apr. 23, representatives of the Ministerial Band of Catawba College conducted services in the charge. Student Carl Herman made the address.

Messiah Church, Philadelphia, Rev. James W. Bright, pastor, reports a most fruitful Lenten and Easter season. Passion Week services, the pastor his own evangelist, largely attended. Capacity congregations on Good Friday, Palm Sunday and Easter. On Palm Sunday 8 catechumens, having been instructed on the Heidelberg Catechism using "Walking and Working with Christ" as text, was examined and confirmed; 7 adult professions; total accessions for year, 18; total during the pastorate of 4 years, 86. The population here is largely Italian and Jewish, with 16 Churches within a radius of 8 city blocks. Easter Communion largest in last decade. Apportionments paid to July 1; all salaries paid to date. Easter offering passed the \$800 mark. The Standard Leadership Training Class concluded Course 2 under the pastor's instruction. The pastor produced a 28-page mimeographed illustrated annual, with cover, which sets forth the accomplishments of the congregation and organizations last year, together with program for the coming year. A new printed 12-page weekly bulletin is of inestimable value, and advertisements of local merchants cover cost of publication. The 4-fold Life program introduced by pastor and wife 2 years ago is beginning to bear fruit. The Church was crowded on May 7, when the local Boy Scout Troop, No. 270, was invested by the Philadelphia Council. About 140 mothers and daughters enjoyed a banquet and program on May 5. The rapid influx of non-Protestant foreign-born makes a relocation of congregation a very essential "next-step."

Elder Maurice G. Lipson, of the Carrollton Avenue Church, Indianapolis, and member of the Home Mission Board from Mid-West Synod, addressed the May district rally of the Evangelical Brotherhood Federation of Indianapolis and vicinity, held in St. John's Evangelical Church, Cumberland, Ind., May 10. The Rev. F. W. Puhmann, local pastor, presided at the rally; devotions were in charge of the Rev. F. R. Daries and the Rev. Titus Lehmann, ministers of two large Evangelical Churches in Indianapolis, and the meeting was attended by about 350 men. Following the service, refreshments were served in the social hall of the Church, and an hour was devoted to entertainment features, provided by members of the Cumberland Brotherhood. Elder Lipson spoke on the subject assigned for discussion at the May meetings of the Brotherhood, "What Does the Union with the Reformed Church Involve?" To answer the question, "Who are the Reformed?" he traced the beginnings of the Reformed Church in Europe, emigration of its members to America, and its growth in this country and in Canada. In replying to the topic-question, "What is the basis of union and its effect on the Churches?" he outlined the proposed plan of union between the two denominations and the progress made in the negotiations, announcing that insofar as the Reformed Church was concerned, the merger stands approved today by favorable action of more than two-thirds of

the Classes. He then discussed the union's probable effect upon the two groups, pointing out the important advantages and economics which such a merger should bring to both Churches, by combining activities and institutions wherever possible.

Here is a report that speaks for itself: "Four hours of happy fellowship with Rev. Alfred Nevin Sayres were spent on Monday evening, May 8, commemorating a decade of real and earnest service in St. John's, Lansdale, Pa. The wings of the vulture depression were clipped while about 140 jolly humans soared among the silver linings of the clouds of yesteryear. A tinkling bell rallied the assembled group to a sumptuous dinner served by Miss Minnie Schultz and her corps of efficient helpers. A few vacant chairs opposite the guests of honor were soon occupied by the "surprise" guests — Rev. and Mrs. D. J. Wetzel, of Reading, and Rev. and Mrs. J. R. Shepley, of Sellersville. The Rev. "Dan's" garb and mien smacked of a strange mixture of "Reading up" and the parable of the wedding feast, but the genial toastmaster, Mr. Harry Schultz, spared him the effort of "climbing in some other way," and the unique entrance of the surprise tinted the naturally pale face of Rev. "Alfred" a glowing pink to the utmost limits of his forehead, a boyish chuckle of delight and the reunion of this 20th century Triumvirate was complete. Group singing was led by Karl Thompson. An erstwhile famous male quartet rendered several numbers, suffering more in dignity than in morale or reputation. The ever-thoughtful Pattie Mae Rothrock, who does the right thing at the right time, sent a beautiful message of love, as she is visiting in Lancaster. Mrs. "Ann" Markley provoked much laughter with her "Scandals", a mushroom edition of St. John's Church School "organ". Daniel Schultz fitly couched the attributes of our beloved leader in a brief speech prefaced by a liberal count of human frailties which have been "found wanting" in the character of Mr. Sayres, so fragrant with power that it radiates far and wide in the realm of religious education and high endeavor. Mr. Schultz also presented him with a love gift, a small tangible expression of our esteem. Mr. Harry Schultz played more gallantly to the ladies of the said Triumvirate by presenting each with a corsage of sweetheart rosebuds. Rev. Mr. Wetzel, filled with love for his pal, riotously spilled fun for the enjoyment of all. He might well use discretion in his choice of "spirits" with which a man may fill himself. If it had not been for the voice of Antonio Stradivari vibrating under the regal touch of Rev. Mr. Shepley, the insertion of a bit of business, namely, the report of the nominating committee, and a breath of the sublime in the closing part of Pastor Sayres' response (the reading of "The School of Mountain and Lake") in his ever delightful interpretation of poetry, I hesitate to own responsibility for a report of this event fit for publication in this august "Church Messenger." So may we indeed PRESS ON into the coming decade, hand in hand with a wide awake and consecrated leader."

**Have faith in God. Walk by faith. Faith is counted for righteousness. Faith without works is dead. Without faith it is impossible to please God. Fight the good fight of faith, lay hold on eternal life. Faith is the substance of things hoped for, the evidence of things not seen. Take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. Draw near with a true heart in full assurance of faith. If thou canst believe, all things are possible to him that believeth. He that cometh to God must believe that He is, and that He is rewarded of them that diligently seek Him. Be able at last to say that you have fought a good fight, have finished your course, and have kept the faith.**—Grenville Kleiser.

## A Letter to the Editor

### THE CIGARETTE

We are glad to report that there has been a decrease of 13,720,098,000 cigarettes produced in the United States during the 12 months ending June, 1932. We had the pleasure of attending the annual meeting of the Anti-Cigarette Alliance of Washington, D. C., when they elected to the presidency a young physician, Dr. C. A. Mason, who is already conducting a clinic at 1252 Sixth St., S. W., Washington, D. C., for the treatment of the tobacco habit and other drug addictions, specializing in aiding in the overcoming of the cigarette habit.

If you are interested in the above write me and I will be glad to take up the matter with him. I will also be open for supply service every other Sunday after Easter. I also have charge of the Eastern Division of the Anti-Cigarette Alliance of America and would be glad to arrange for the presentation of the scientific reasons why our younger generation should leave the cigarette alone, as well as other narcotics. For information address me at Funkstown, Md., Box 54.

(Rev.) G. W. Kerstetter.

### DETERMINED EDITORS

The annual meeting of the Editorial Council of the Religious Press, held in Washington April 18-19, emphasized once more the devotion of the editors of religious periodicals to the high purpose of Christianity in the social order. Always hard pressed to keep their journals going, even in "normal" times; working with small staffs and most of them overworked, with inadequate capital, they are carrying on through the trials of added economic pressure with both optimism and passion. They believe, even more ardently than in former years, in the basic value of the mediums they produce. Over and over again the danger in the failure of the Churches fully to recognize that value was stressed. At a time when daily and all other secular journalism is a "big business," religious journals remain free to speak their minds; they are almost the last stand in America for unimpeded enlightenment in the journalistic field. Their impact on the aggregate millions of readers they reach is of immeasurable portent to every good purpose in America. Their support for questionable causes cannot be bought; neither banks nor commercial organizations can dictate their policy; week after week they are molding opinion toward the Kingdom of God on earth. We know of no group of men in any department of life in the world more unselfishly and courageously devoted to high ends, further beyond the reach of entrenched and therefore dangerous interests, than the editors of religious journals. They have fought, and will continue to fight, a desperate and optimistic battle against the extinction of their periodicals. Some day the Churches will recognize the far-reaching implications, the masterful potency, of their free press.

The Churchman.

### THE EDITORS OF THE RELIGIOUS PRESS

It was a fighting group of editors that met in Washington the week after Easter. They were the editors of the religious weeklies and monthlies of the country. And not only of the United States, for Canada was represented by Dr. Creighton, of Toronto, editor of the "New Outlook." There were men as different in their intellectual standpoint as Gilroy of Boston, editor of the "Congregationalist", and Campbell of Richmond, editor of the "Presbyterian" of the South, as different in their method as Sherwood, editor of the "Chris-



tian Endeavor World", and Melhorn, editor of the "Lutheran." In the group besides those mentioned there were Disciples, Baptists, Methodists, Methodist Protestants, Episcopalians, high Church and low, two or three kinds of Presbyterians, Evangelicals, Reformed, and others.

We missed the Friends, Orthodox and Hicksite, Unitarians, and many whose presence has been a contribution for years, but others took their places. Counting half a dozen invited guests, there were forty-four at the closing luncheon in the Cosmos Club, where Secretary Wallace, Dr. MacCartney and Dr. Gilroy were the speakers.

At a time when papers are going down wholesale, and when those left see the end in sight if they do not get on a different basis, these editors came together with a sense of mission and determination to fulfill it, greater than shown at any previous meeting. They got right down to the practical questions, discussed methods, related experiences and cheered one another up.

We were struck anew with the value of experience as a basis for new plans. Those who have been in daily touch with the editor's problems are able to make the suggestions that at least have a chance to succeed. The wild, impossible suggestions, in this field as in every other, come from the people who know nothing about it.

Among the subjects discussed were better rates from printers, advertising, going on a monthly or semi-monthly basis, reducing the size of the paper, enlisting the co-operation of ministers and denominational officials, combining papers, using a number of pages in common with other papers and thus saving composition costs, sending out solicitors for subscriptions, raising endowment funds.

If our readers think that nothing was discussed except money, let us say that E. Stanley Jones was present to discuss missions, which for him meant discussing Jesus, Ghandi, Confucius, Buddha and the religions these names represent. Charles W. Ferguson, head of the Round Table Press, was there to talk about "Religion as News" and what he would like to see papers become.

As always, the most illuminating and heartening experiences were those that came through heart to heart talks in little groups. In this editors' meeting men seem to realize that, after all, the job of all the Churches is much the same job. They sympathize with one another in the common hardships that they face. They glory with one another in the common opportunity that is theirs.

The Christian Leader.

#### MINNESOTA CLASSIS

Minnesota Classis met at Norwood (Bongards), Minnesota, May 3-6. St. John's congregation, the Rev. Julius Berkenkamp, pastor, was the host. The general theme of the religious program was "The Reformed Church in the Light of the Word of God," and all devotional periods, as well as papers read, harmonized with this thought. The opening sermon was preached by the retiring president, the Rev. Otto J. Vriesen, Hamburg, Minn. His theme was "Jesus Christ: the One Certain Foundation of the Reformed Church."

Officers were elected as follows: The Rev. W. J. Stuckey, Wabasha, Minn., president, and the Rev. Edmond DeBuhr, Waukau, Iowa, vice-president. The Rev. Calvin Grosshuesch, Klemme, Iowa, was re-elected treasurer, and the Rev. Calvin Schmid, Garner, Iowa, remains stated clerk. The Rev. W. J. Stuckey read a paper on "The Proposed Union with the Evangelical Synod," which provided material for much discussion. The evening service of the first day was in honor of the Rev. William Diehm, St. Paul, Minn., who is this year celebrating his 50th anniversary in the Christian ministry. Rev. Mr. Diehm preached on this occasion, unaware that Classis was about to honor him in a

special service. The Rev. Calvin Grosshuesch followed with a sermon on the theme, "The Loyal Service of a Reformed Minister" (Heb. 13:7), indicating the faithfulness with which Bro. Diehm has served his God and his Church throughout these 50 years. At the conclusion of this sermon, Mr. Diehm again spoke, telling of some of his earliest experiences as a missionary in Iowa. This veteran servant of our Church enjoys good health, and ministers effectively and well to our people in the large city of St. Paul, the capital of Minnesota.

On Friday morning Classis celebrated Holy Communion. The Rev. R. A. Most led in the liturgical service, and the Rev. E. R. Vornholt preached the sermon. The plan for union with the Evangelical Synod was rejected by a vote of 13 to 5. This vote was not an aspersion on the Evangelical Synod, but rather a protest against what is thought to be an imposed plan for the physical union of two bodies. Members of the Evangelical Synod, who are neighbors of St. John's, were present at all sessions, and took active part in the discussion of the question. The best of feeling existed between all the brethren, despite the vote.

On Friday evening the Rev. T. P. Boliger, D.D., superintendent of Home Missions work in the northwest, preached the sermon. It was voted that all monies collected for Home Missions within the bounds of this Classis should be applied by the treasurer on the past-due salaries of the missionaries of this Classis. This arrangement is for one year only, its continuance to depend on the state of finances after one year. The apportionment was lowered from 35 cents to 25 cents per member. It was decided to ask the Northwest Synod to meet as a delegated body until the financial depression is relieved.

No report of this meeting would be complete without mention of the splendid papers prepared and read by some of the members. The Rev. W. J. Stuckey prepared an exhaustive paper on the teachings and doctrines of the Evangelical Synod, comparing statements of the two catechisms in question. The Rev. Wm. Diehm read a paper on the question, "When is Catechetical Instruction Fruitful?", emphasizing the point that Christian living is not a matter of things learned and repeated, but of a conviction. The Rev. Edmond DeBuhr read a long paper on "John Calvin and the present-day Reformed Church."

On Sunday, May 7, St. John's congregation was privileged to celebrate the 50th anniversary of the erection of its present edifice. The annual Mission Festival was also celebrated, with Mr. DeBuhr preaching in the morning, and the Revs. Peterhaensel and Vornholt in the afternoon. Offerings were for the cause of missions.

The hospitality of St. John's congregation cannot be too much praised. The ladies served all meals in the little school house, adjoining the Church. The delegates were cared for in the homes of the members. The "Maenner-Chor" sang at all services, as did a mixed choir. A group of boys and girls playing trumpets and violins played at all services, and the Church was made beautiful with potted plants and wild flowers. The Rev. and Mrs. Berkenkamp enjoy the love and affection of their people, as was evidenced by the good will with which all material services were rendered. In spite of heavy rains, the Church was packed at all services.

#### ANNUAL MEETING OF THE EASTERN HUNGARIAN CLASSIS

The Annual Meeting of Eastern Hungarian Classis took place April 4 and 5 in the First Hungarian Reformed Church of New York, N. Y., Dr. Geza Takaro, pastor loci. The majority of the members were present at the opening exercises on Sunday evening, April 3, held in the



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beautiful auditorium of this metropolitan congregation. At this time Rev. William Toth of South Norwalk, Conn., preached on "The Depression and the Unbeliever", and Dr. Alexander Toth preached on "The Depression and the Believer." Others who participated in the program were Dr. Geza Takaro, Rev. Bela Kovacs of Wallingford, Conn., and Rev. Joseph Keeskemethy of Passaic, N. J.

The actual meeting convened on Monday morning at 10 and lasted until 5 o'clock Tuesday afternoon. The officers for the forthcoming year will remain the same, namely, President, Dr. Geza Takaro, Stated Clerk, Rev. William Toth, Recording Secretary, Rev. Anthony Szabo, and Treasurer, Rev. Emil Nagy. The executive committee consists of these officers and Dr. Alexander Toth, of Lancaster, Pa.

One of the outstanding actions taken by Classis was the initiation of a movement to erect a Hungarian Cottage at Camp Mensch Mill, which is to perpetuate the zeal and enthusiasm of the youth of our Hungarian speaking congregations. The sponsoring of this movement is in the hands of a special committee, consisting of Dr. Alexander Toth and Rev. William Toth.

During the past year the congregation at South Norwalk, Conn., has gone into self-support. Most congregations are being heavily tried by the present period of depression, but the parochial reports show that everyone is making determined and heroic efforts to grapple successfully with problems that face them.

The organization of an American branch of the Hungarian Protestant Literary Society met with the hearty approval of Classis.

Classis lost an outstanding member in the person of Rev. Coloman Kovachy, a distinguished American-Hungarian poet, who passed into eternal reward during the past winter. Rev. Ladislaus Szabo, a poet-preacher, who has been time and again distinguished by the literary world of Hungary, was received into Classis unanimously from the Episcopal Church.

The fall meeting, the date of which will be set by the Executive Committee, will be the guest of the congregation at Woodbridge, N. J.

—William Toth.

#### ADJOURNED MEETING OF THE CLASSIS OF PHILADELPHIA

The Classis of Philadelphia met in adjourned session at 3 P. M. on Thursday, May 11, in St. Andrew's Church, Philadelphia, Dr. Albert G. Peters, pastor. The afternoon meeting was devoted to business. The four new amendments to the Constitution were approved. Student work in the educational institutions of Philadelphia was heartily endorsed and commended to the congregations for support. The Committee on Christian Education was asked to co-operate with the local committee to raise \$2,000 to meet this year's budget for this work. Twenty Charges acted on all matters referred to them by Classis within the 90 days as prescribed by the new Constitution. Only 21% of the apportionment has been paid to date and 33 1/3% is due. In the evening Students George E. Dillinger and Paul F. Berkenstock were licensed to preach the gospel. In connection with the licensure, Rev. Purd E. Deitz delivered an address on "The Romance of the Christian Ministry," and Rev. J. Rauch Stein on "The Minister in His Co-operative Relations." Rev. G. H. Gebhardt delivered an after-dinner address on "The Minister as a Creator of Good Cheer." Dinner was served in the dining room by the ladies of the congregation and the choir rendered sev-



eral anthems at the evening service. Classis will meet in Shenkel's Church on Oct. 17 and will hold a Spiritual Retreat some time in the early Fall.

Albert G. Peters, Stated Clerk

#### APPEAL FOR SURPLUS MATERIALS

A missionary in the Philippines has just written to the World's Sunday School Association as follows: "I do hope you can get more of the quarterlies and picture cards for us. Many of our pastors and superintendents say they have nothing to

use." It is evident that many Sunday Schools in the states have ceased sending such supplies abroad, probably because of the economic depression. But the needs have not ceased. Intermediate, senior and young people's quarterlies, picture cards and picture rolls, and story papers for children are in great demand. Many Sunday Schools on the foreign field use uniform and group graded materials one year later than they are used in the states. This makes it possible to utilize "surplus materials."

While this is not indigenous, and while

the fields ought ultimately to produce their own lessons, the fact remains that because of poverty and other conditions, many sections of the foreign field are as yet unable to prepare indigenous materials to any marked extent. It is hoped that many schools will take note of this situation and offer help. Write to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, and detailed instructions will be given for sending such materials to the field. Do not send materials to the New York office.

## HOME AND YOUNG FOLKS

### GOD'S GARDENERS

By Willard Price

South Chicago. Tin cans. Cinders. Grimy factories. Pool halls. Pawn shops. Dust and smoke.

We go down a street full of holes, steering around broken glass. Railroad tracks on the right. Shabby gray huts on the left. A depressing scene.

But then we come to an oasis in the desert, a brilliant spot of color . . . a rainbow of a front yard full of nodding flowers! The little house behind it—yes, that is the number we are looking for.

Our knock is answered, and by the first man with a clean shave we have discovered in this part of the city—a quiet, intelligent, gentle person who does not seem to belong on this gunman type of street.

So he has made the street, or at least part of it, belong to him. The house of Gabriel Vas the Bible man, although as poor as the others, is subtly different—because it is a Christian home. It breathes comfort and peace. Its plain furnishings, its books, magazines, its open Bible, are redolent with the personality of those who live here.

But the true index to the character of a householder is his back yard. If his spirit is cinders and dust, so will his back yard be. If his soul is full of flowers and springtime, some of the beauty of it will escape into his back yard.

Knowing this, we really should not gasp with astonishment, as we do, when Gabriel Vas throws open the back door and leads us into a veritable paradise of flowers. More than two hundred varieties luxuriate in this garden where six years ago there was not a blade of grass. The splendor of the color symphony is matched only by the fragrance of the blooms. We cannot decide whether we are charmed more by things seen or things smelled — or

things tasted, for the garden contains fruits, berries and vegetables in abundance. In the center of the garden is a rose-covered bower where Gabriel Vas, his wife, and son, come daily for family worship.

When we peer over the vine-covered fences we see that the contagion has spread. All up and down the street back yards are flowering from seeds and cuttings loaned by Mr. Vas. These gardens hardly compare with his, yet they show plainly the force of good example.

But a Christian who has come to share with his Creator the will to create loveliness and beauty, does not stop with the back yards of South Chicago hovels. He goes on to the dusty, hidden back yards of men's hearts. I watch Gabriel Vas as he does it. With his bag full of Bibles, Testaments and Gospels which the American Bible Society has supplied to him, one of its official colporteurs, he goes out into the dust-swirling street. Yonder is a peripatetic grocery on wheels and a vender with a raucous voice who is proclaiming that he has fresh carrots, beans and cabbages for sale, cheap. "But not so cheap as this," interrupts Gabriel Van quietly, displaying an open Gospel of St. John. "Salvation is free."

How will a busy street-grocer brook such interference? I soon see. After a moment of surprise, he buries the silent Mr. Vas under a storm of abuse. But the Bible man comes up smiling. He replies calmly, persuasively. He is happy, because there is nothing he likes better than gardening, and he is going to plant seeds in this hard soil. The horses stand lazily, the scale swings empty, as the vender, now silent in his turn, listens to the earnest message and turns the pages of the Gospel that Mr. Vas has pressed into his hand. He is listening to a great story, the greatest story in the world. Somehow his carrots and cabbages do not seem very important now. Finally it is the Bible man who must excuse himself, on the plea that there are many other people he must visit. As he passes on down the street, I see the vender standing motionless beside his load, forgetful of everything except the little book which he is reading.

Anyone and everyone is a "prospect" for the Bible man: the street cleaner, who stands below the curb with brush and can, and smokes his pipe meditatively as he listens; a mechanic poised on a stepladder, repairing the top of an automobile; two young men at the door of a pool hall; an unemployed father wheeling a baby carriage ceaselessly up and down the block, and glad enough to have a companion for half a dozen round trips; the proprietor of a Mexican restaurant whose white-scrawled windows proclaim the virtues of hot tamales and chili con carne; a housewife going home carrying a full shopping bag and trailing a drowsy child who is not too sleepy, however, to demand that his mother buy a Gospel because of the bright picture on the cover; a haberdasher; a po-

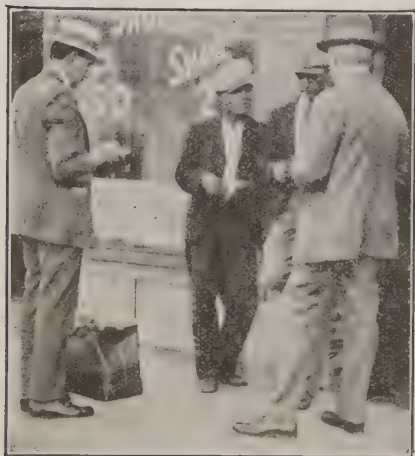
liceman; a priest; and what seems to be a bundle of rags in a dark doorway but proves to be the not very human form of a down-and-out.

Vas loves them all; lifts them to a higher plane of thought and action; gives them a glimpse of a better life. He works quietly. He is no blustering salesman. He appears almost timid. But what seems to be timidity is really a Christ-like gentleness. He has no fear. He will approach anyone, anywhere. His voice is low—yet the listener soon realizes that here is a man who speaks with authority.

He could accomplish much by the spoken word alone, but he uses it only to introduce the Book. He himself was converted by reading the Bible, therefore he has the utmost faith in its power. He wants to get a copy of it, or portion of it, into the hands of everyone who needs help—and who does not? No one pays him a salary to do his work. He depends for his livelihood upon the commissions from the sale of Scriptures. And yet, time after time during the day, I see him give to those who cannot buy, thus not only sacrificing his commission, but cheerfully charging himself with the cost of the book he has given away. And I see him talk long and earnestly, in one case for more than an hour, to indigent persons to whom he has already given the Word, and who cannot possibly yield him a cent of profit.

No, it is the joy of gardening that keeps him at it. He likes to see the crusted soil breaking open, the seeds of truth germinating, the tender shoots of faith appearing, and at last the flowers and fruit of a Christ-filled life spreading fragrance and beauty in a drab world.

It is happy work, but not easy. There is daily persecution, scorn, scoffing, rebuke and rebuff. But he never dares indulge his temper. He must bear all indignities with dignity. He must remember Whose ambassador he is. At the end of the day



Courtesy American Bible Society

*Any one and every one is a "prospect"*



Courtesy American Bible Society

*"—meditatively as he listens"*



he seeks the garden behind his home. He goes to work with shears, and hoe and hose. I express surprise that he is able to work thus after tramping the streets all day. "It refreshes me," he says. "I store up strength here for the next day."

When the last scarlet light of the after-glow is mirrored in the roses, I meet with the Vas family in the little bower for evening worship. And as Gabriel Vas prays that the labor of the day may prove fruitful, I recall the many similar prayers I have heard, the petitions of Bible men throughout this land and beyond the seas who have dedicated their lives to making the beauty of holiness bloom in the neglected back yards of the hearts of men. They are God's Gardeners.

## THE WIDOWER AND THE TEACHER

By John Franklin Bair

### (Widower)

"Fair lady, leave your weary task  
Of teaching forty-three  
Unruly boys and saucy girls,  
And come and work for me;  
For I am left a widower,  
Three months ago, today,  
A dreadful fever came and took  
My faithful wife away.

Here you are toiling with a crowd,  
While you will have but three  
Small children to engage you if

You'll come and work for me;  
Here you must toil day after day,  
You'll have a home for life,  
And food and clothing, all you want,  
If you will be my wife."

### (Teacher)

"You're very kind, I must admit,  
In asking me to leave  
My cozy, pleasant schoolroom work,  
And go, roll up my sleeve,  
And cook and mend for three young  
rogues,  
And stand o'er your washtub,  
With aching back, and wash their duck,  
And rub and rub and rub.

If I should cease my school-room work,  
Your second wife to be,  
I'd have the care, both day and night,  
Of your small children three  
For seven days a week, while here,  
My days are only five;  
If I should make the change, I'd be  
The craziest girl alive.

I know a lady who did leave  
Her work, and went to live  
With such a man as you; today  
She frets and says she'd give  
The whole world, if she only could  
Again a teacher be;  
I thank you sir, my present work  
Is good enough for me."

### (Warning)

Young teachers, give old widowers,  
E'en tho they preachers be,

The fling, and to your work hold fast,  
Cling to your liberty;  
For in your school-room work you can,  
At all times, mistress be;  
But if you marry widowers,  
You'll, well, just try—you'll see!  
Butler, Pa.

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## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### WHO IS MY NEIGHBOR

Text, Luke 10:29, "But he, desiring to justify himself, said unto Jesus, And who is my neighbor?"

A few weeks ago I told you about the Jericho Road and the parable of the Good Samaritan. At this time I want to say a little more about the lawyer and his question, which brought about this wonderful parable which has done so much to make the world a neighborhood.

We do not know just what the motive was which led the lawyer to ask Jesus, "Master, what must I do to inherit eternal life?" His motive may have been sincere, but there are those who think that perhaps he wanted to make trial of Jesus, or to puzzle Him, or even to try to trip Him up, as lawyers often like to do.

Whatever the motive may have been, we know that Jesus was neither puzzled nor tripped up. He answered the lawyer by asking him a question, "What is written in the law? How readest thou?" He was neither unfair nor unkind to the lawyer, because He appealed to the law, with which the lawyer was supposed to be familiar. And the promptness and correctness with which the lawyer replied shows that he was familiar with the law. He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said to him, "Thou hast answered right; this do and thou shalt live."

The fact of the story is that the lawyer did not puzzle Jesus, but that Jesus puzzled the lawyer. It is not enough to know the law, but to show that he is living the real life one must do the law. This might have ended the matter, and the world would have been deprived of one of its most wonderful blessings, if it had not been for the fact that the lawyer felt that he ought to ask another question so as to justify himself. He therefore turned to Jesus and asked Him, "And who is my neighbor?" This was the question which led to the parable of the Good Samaritan, and we are greatly indebted to the lawyer for asking it.

The story is familiar to all of you, but that you may have it right before you now, I will repeat it as St. Luke records in five verses of his gospel the way in which Jesus told it. "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

In one hundred and sixty-three words Jesus told one of the most impressive

## CAMP MENSCH MILL

Nothing in the history of the camp movement in our denomination is more interesting than the rapid growth of the number of boy delegates. When the Eastern Synod held its first camp at Fern Brook, near Quakertown, in 1927, there were FIVE boys. Their names are Albert Kleckner, Grace Reformed Church, Allentown; Lawson Camburn, Boehm's Reformed Church, Blue Bell; Robert Howe, Boehm's Reformed Church, Blue Bell; Raymond O. Wetherick, First Reformed Church, East Mauch Chunk, Pa., and Glenn S. Bornemann, St. James Reformed Church, Royersford, Pa.

In 1929 the Synod conducted its first camp on the Mensch Mill site, near Albury. Twenty-seven of the 101 delegates were boys. In August, 1932, the Young People's Camp, with a total delegation of 86, boasted 26 boys, coming from various churches and communities. The total number of boys in the four camps of 1932 was 64. With their three counselors, the boys of the Young People's group are shown in the picture below.



It is hard to measure the contribution that Camp Mensch Mill is making to the future effectiveness of our Church through the training of scores of alert and capable young men summer after summer.



stories that has ever been told, and one which has influenced the world in a wonderful way for nineteen centuries and will continue to influence it as long as there is human love and sympathy and as long as there is human need and misery.

And then Jesus turned to the lawyer with a new question. The lawyer, trying to justify himself, asked: "And who is my neighbor?" Jesus put His question in a different form, by asking: "Which of these three, thinkest thou, proved neighbor to him that fell among the robbers?" The lawyer had no other way but to answer, "He that showed mercy on him." Jesus said to him, simply, "Go, and do thou likewise."

Instead of asking, "And who is my neighbor?" you ought to ask yourself, "To whom am I neighbor?" The number of words is the same, but there is a world of difference in their meaning. According to how the question "Who is my neighbor?" is answered one might excuse himself for not doing anything for those who are in need because they do not look upon them as neighbors and do not feel as though they had any obligations toward them.

The Jews had a narrow view of the idea of a neighbor. They thought they were under no obligations to those who did not belong to their own race. In telling the story of the Samaritan woman whom Jesus asked for a drink, St. John makes the explanation in parenthesis, "for Jews have no dealings with Samaritans." If the wounded man by the roadside was a Jew, the priest and the Levite must have excused themselves on some other ground than that of race for passing him by.

But the remarkable thing about the story is that it was a Samaritan who ministered to the wounded man and took him to a place of safety, and saw that he was properly cared for until he had fully recovered. According to the Jewish view, the Samaritan would have been fully justified to pass the man by because he belonged to another race.

If one asks, "To whom am I neighbor?" he feels that he owes a duty to every one in need, no matter what the race, color, or place of abode may be. Wherever the gospel is preached, and wherever the parable of the Good Samaritan is told, it has the effect of arousing a new attitude and sympathy toward those who are in need.

The spirit of the Good Samaritan, which is the spirit of Jesus Himself, has helped to make the whole world a neighborhood, and to minister to the sick, the injured, the blind, the crippled, the orphaned, the poor, the heathen, the wayward, and all who are in need in any part of the world.

If the narrow spirit of neighborliness prevailed there would be no missionaries, no hospitals, no orphans' homes, no homes for the aged, no rescue missions, and no other institutions of helpfulness. Christianity is the only religion that has inspired these many activities of neighborliness and helpfulness.

There is sound common sense in the answers given by Major Green in the following story. A stranger asked him, "What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" ask the Major. "Oh, charming; the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville." The next stranger made a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! the most stuck-up, aristocratic folks; we were homesick the whole time." "Well," said the Major, "you'll find them just so in Smithville!" The fact is, those who show themselves neighborly will have good neighbors; those who show themselves friendly will have many friends.

A South Dakota farmer was sick during the greater part of a year. The time for sowing of wheat found him dangerously

### A VOW KEPT

The gladdest mother I ever saw—  
I'm sure it was one time our Ma,  
When she asked of us for our own sake

That we a solemn vow should make,  
That so long as we should live,  
Our consent we'd never give,  
But refrain from any drink  
Making one unfit to think.  
We sealed that promise with a kiss,  
And from that day on to this,  
Not one single drop of gin  
Or anything that is akin  
Has passed our lips to break that vow—

That promise made we've kept till now.

Thank God for such a mother then,  
Who helped her boys be sober men!

Harry Troupe Brewer.

Hagerstown, Md.

ill in bed. His neighbors got their heads together, set apart a day, and with twenty-two outfits of plows, harrows, drills, and other agricultural implements, sowed one hundred acres with wheat on that single day. The women also helped by coming from their homes with baskets of lunch which they served to the men on the lawn.

The Spirit of Christ is the spirit of neighborly love.

"Well, doctor, how am I?"

"Very well. Your legs are still a bit swollen, but that doesn't disturb me."

"Sure, doctor, if your legs were swollen, it wouldn't disturb me either."

### Birthday Greetings

By Alliene De Chant Seltzer

How would you like to have a real Japanese evangelist spend a week in your Church? Go picnic-ing with him, eat real Japanese food that he prepares and serves, and let him tell you something new and fine each day, about his native land? That's the treat which our Manor Charge in Adamstown, Md., had, and it was the Juniors in the Church School who went

Seminary of the Reformed Church and Princeton Theological Seminary.)

The Rev. Mr. Takagi spoke at one of the Church services in which he told of missionary activities and progress in his native land. He expressed his appreciation of all that our Reformed Church has been doing for his people. He gave a biographical sketch of the famous Japanese evangelist and author, Kagawa. A few days later the ladies of the Woman's Missionary Society heard a more detailed account of missionary work, including a description of the topography and customs of his country. Many of his expressions are unique, for instance, he told how the young people danced in the moonshine (instead of moonlight). For he said, "Why is not sunshine and moonshine parallelisms?" At another time he spoke of old maids and old boys (bachelors). The young people at this meeting were delighted with the singing of hymns in Japanese. Our Japanese friend explained to them how the young people of Japan pursue courtship and marriage. One of the very novel and attractive features of the week was a Japanese dinner, purchased, cooked, prepared and served by Mr. Takagi himself in Japanese fashion. The menu consisted of Chicken Bouillon (American name for the dish), Boiled Rice, Skiagi (a typical Japanese dish); Green Tea. On Saturday, the children gathered on the meadow by the brook for their summer picnic, and again our Japanese friend was the honored guest. As the committee of girls prepared the iced lemonade, Mr. Takagi gathered the younger boys and girls under the shade of the tree and told them the famous legend of the turtle.

The week's events came to a climax in a very delightful Japanese Tea to which all the congregation was invited. The occasion was arranged by Mr. Takagi, assisted by the pastor and the missionary committee of the Christian Endeavor Society. The parsonage lawn was tastefully decorated with Japanese lanterns and screens and parasols. In decoration, here was that artistic touch which the Oriental only can give. The program consisted of games, songs of Japanese origin and peculiarity. The girls and boys of high school and college age were particularly pleased with Mr. Takagi's own contribution of Japanese school yells and songs. The refreshments, hot tea and rice nut cakes, although not as delicious to the American palate as wafers and lemonade, were most appropriate and deeply appreciated when all be-



Rev. Mr. Takagi on Picnic with Adamstown, Md., Juniors.

picnic-ing. I was so pleased to hear about it all, that I asked the pastor's sister, Mrs. Floyd A. Bittle, of Christ Church, Littlestown, to tell us all about it, and to lend us pictures. So here's the story she sent us, and the photograph:

Every Church rejoices to have as her visitor one who has been personally laboring in the extension of the Kingdom. Trinity Church, Adamstown, Md., the Rev. Harvey S. Shue, pastor, had such a reason to be pleased and gratified with the week's stay of the Rev. Shiro Takagi, a Japanese evangelist. (On furlough to America to study in both the Theological

came cognizant of the fact that they were prepared with special care by our Japanese friend. Grace was offered by him in his native tongue and lent harmony to the party. On this occasion, as on all others of the week, he was the dominating figure. His genial smile, the grace and dignity of his bearing combined with a sincere desire to serve mankind made a personality Trinity Church can never forget or feel separated from, though thousands of miles of land and water lie between. Through such contacts our ideals of brotherhood become real and the whole world one—won for Christ

G. T.



## Home Education

"The Child's First Home is the Family"  
—Froebel

### FATHER TAKES A HAND

Lenora M. Bailey

"That's my hanky, June Denny, and you know it!"

"Tis not. Didn't you see me get it out of my drawer? You old fussy cat!"

"Here! here! What is the trouble now, girls?" and Mother, flushed with the extra work of getting them off to kindergarten, rushed to the scene of action.

"Jane says this is her hanky and it isn't. I got it out of my drawer."

"It is mine, too, and I want it!", tearfully exclaimed Jane, snatching for the article in question.

June dodged just enough to keep the handkerchief but got hit on the arm by her sister's hand.

With that both girls began to cry and call each other names.

The mother, much annoyed, was just about to punish both of them when the front door opened and in walked Father.

"Hey—day! What's the trouble?", he asked with a smile.

When the situation was explained, Father asked for both handkerchiefs, took one in each hand, looked at them a few seconds, then putting first one then the other to his nose, he pretended to use them vigorously. Then he asked what should be done with them.

The twins, now giggling over Father's antics, led him to the soiled clothes hamper. The storm was over, for, still giggling, they went for other "hankies" and then away, happily, to kindergarten.

"Oh dear!", sighed the mother, "If I could only think of the right thing to do instead of being upset and vexed."

"Don't take their differences and quarrels so seriously, dear. They are serious to them, but not to you."

Late one afternoon Father took Mother and the twins to the park and the zoo. On the way home the children sat on the back seat of the car and talked of what they had seen. But soon they got tired and sleepy and Mother told them to sleep, one at each end of the roomy back seat. When they were almost asleep something went wrong. June accidentally kicked Jane and Jane pinched June. The battle was on.

Mother was turning crossly to reprove them both when Father stopped her with a gentle touch. Slightly turning his head, he called:

"June, what was that song I heard you singing last night when you were putting the dolls to sleep?"

"Which one, Daddy?", and both girls tumbled about a few seconds as they scrambled to a sitting position.

"The one about the bluejay."

"Bluejay!", exclaimed the twins in surprise.

"You must mean the one about the robin," said June, "the one Mrs. Wall taught us last week."

"Is that the one?", asked Jane.

"Let me hear how it goes and I can soon tell."

All troubles were forgotten and two happy girls sang songs and told of games and kindergarten work until home was reached.

"The framers of our state constitution regarded the kindergarten as an essential part of our state school system, and I think it is greatly to be regretted that their insight has not guided us more surely."—H. C. Snell, Head, Department of Education, Snow College, Ephraim, Utah.

Public education is the acknowledged right of every American child. Times are hard but no harder than they were for the founders of our nation. Let us not economize on our children.—National Kindergarten Association, 8 West Fortieth Street, New York.

Well, I've seen scarlet fingernails, Although I did not hope to;

But they are things I wish I might Apply a little soap to.

—Newark, Ohio, Advocate.

## Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE  
IN RHYME, No. 32

YELLOWSTONE

WORD SANDWICHES, No. 11  
(Insert 4 letter words)

1. H—S; Insert father's sister and get hiding places.
2. N—T; Insert frozen desserts and get most refined.
3. E—S; Insert an opera box and get enconiums.
4. S—N; Insert deepest affection and get extremely untidy.
5. Y—S; Insert to win by labor and get longs for.
6. P—T; Insert the plu-perfect of lie and get a complaint.
7. P—S; Insert contraction for am not and get coloring pigments.
8. E—D; Insert to be tardy and get to be aroused with confidence.

A. M. S.

### A PRAYER FOR SCHOOL

From all unkindness, mischief making, and lying,

Lord, keep us.

From all disobedience, stupidity, tire-someness,

Lord, keep us.

From all ill-temper, meanness, sulks, or grumbling,

Lord, keep us.

From all false, impure, or nasty thoughts, all greediness and uncleanness,

Lord, keep us.

I pray for all in the school—teachers and pupils, that we may help each other to uphold Christ's standard of love and purity,

Grant this, O Lord.

That we may work for each other, and understand and help each other,

Grant this, O Lord.

For all who find life difficult, shy ones, and slow ones, all who are bad at games and work, all who are lonely or afraid, that they may be comforted, and that we may help them,

Grant this, O Lord.

For all who are successful and happy, that they may help the others, and keep humble minds,

Grant this, O Lord.

From "A Prayer Book for Boys,"  
compiled by Margaret Cropper  
(Macmillan's).

## The Family Altar

By Rev. Roland L. Rupp

HELP FOR THE WEEK OF MAY 22-28

Memory Text: Ye are My friends, if ye do the things which I command you. John 15:14.

Memory Hymn: "In the Hour of Trial" (407).

Theme: Jesus and His Friends.

Monday—Jesus Warns His Friends

Mark 13:33-37

We do well to consider Jesus as a friend of men. He was just that pre-eminently. Men now, as they have done for centuries, usually think of Jesus as the Son of God, the Savior of men, and the author of the supreme revelation of God and life. This is all well if, in so doing, we do not lose His full and magnificent humanity in what we usually regard as His divinity. In Jesus, of course, we are face to face with the character of divinity. But in Him we are just as truly also face to face with representative humanity. He reveals God the Father as we need to know Him if we are to love that Father supremely and serve Him implicitly. But we must also recognize Jesus as the Son of Man, in Whom we have revealed the nature and capacity of man and the character of life as it may be lived. Jesus is Savior because He reveals both deity and humanity incarnate in the same personality.

Prayer: We thank Thee, Heavenly Father, that Thou hast hidden the noblest things of God and life from the "wise and prudent" and hast revealed them to the babes in Jesus Christ. For any of us, humble as we may be, to attain unto the deepest spiritual insight is privilege indeed. Amen.

Tuesday—Jesus Anointed in Bethany  
Mark 14:1-9

Jesus is as fully the supreme friend as He is the supreme teacher. He is as great to us as the Son of Man, as he is as the Son of God. He belongs to humanity as much as to God. He was born of humanity. He was inspired of God. He is the perfect Son of God, and He is also our perfect Elder Brother in the way of life to which He and God are calling all of us. No, we are in great danger if we take Jesus out of the human family and group Him with deity alone. Jesus is most effective for our salvation if we regard Him as the Son of God Who devoted His magnificent and brilliant life to lift all men to the same spiritual sonship unto which He had attained. Jesus understood men through and through because He was one of them. His saving sympathy and His redemptive love were for His brethren because, like Himself, they were the Father's children.

Prayer: The fellowship which believers have in Jesus of Galilee is a saving fellowship, O Father, for which we express our deepest gratitude. There is nothing so blessed on earth as this communion and fraternity of men and women dominated by the spirit of Jesus. Amen.

Wednesday—Jesus Among Friends  
Luke 10:38-42

During the last week of the life of Jesus we are impressed with His humanity so forcibly that we would be persuaded of its reality even if we knew nothing of His childhood and service in the carpenter shop. His problems were human problems. His emotions and appreciations are those which belong to all human life when it is lived as creatively as His. The anointing in the home of Simon the leper at Bethany is one of those acts of perfect unselfishness and beautiful devotion which must have compensated Jesus for much of the suffering which was wrung from Him. The hospitality and love of the home of Mary and Martha presented another of those experiences which strengthened Him wonderfully for His last redemptive effort. These accounts in His later ministry are of matchless beauty. In it all Jesus is the understanding and devoted friend.

Prayer: To be a friend of Jesus—an understanding, intimate and courageous friend, loyal in ever decision and task, is a privilege which is one of Thy best gifts to us, Our Father. Teach us to enter into this friendship with that mind and spirit which will make us indispensable to Him. Amen.



#### Thursday—Ministering to Jesus Luke 8:1-3

Nothing is so indicative of character as the type of friends and character one inspires. Jesus had intimate and devoted friends all during His ministry. They served Him and stood with Him in the face of great danger. In view of the fact that He called no women to be among His disciples and that they figured little in the public life of the time, it is of stirring significance that a group of women were among His most steadfast followers, continuing with Him courageously during the crucifixion and being the first to discover His resurrection. Christianity from the beginning has appealed to the idealism of womanhood. Woman has a singular capacity for the faith and idealism of Christianity. The emotionalism which genuine religious living demands, the loyalty which must be sustained over comparatively long periods if Christian objectives are to be achieved, the passionate devotion to a cause for which Jesus calls—these capacities nature has bestowed upon woman through the ages.

**Prayer:** To understand truth and the spiritual, to pursue righteousness without equivocation, to face the hardships and the impossibilities which loyalty to the highest and best brings without shrinking, help us, Heavenly Father. **Amen.**

#### Friday—True to Jesus John 6:66-71

It should not be difficult for any of us to be loyal to Jesus. His utter loyalty to God and to the cause of humanity constitutes the most nearly irresistible or omnipotent force in the world today. It should, and it is able to arouse within us like loyalties. If we really gave Jesus a chance He would strengthen us for a similar loyalty. The whole life of Jesus is of such commanding character that, for us, it

ought to be a pleasure to follow His leadership in making life adventurous and heroic. The trouble with most of us is not that we are wicked, nor that we love darkness rather than light, but merely that we make other efforts the greater efforts of our life and neglect that religious effort by which alone we can cultivate those spiritual qualities and capacities which would make living the Jesus-life our supreme satisfaction. To make religious living the highest effort of our life, is the challenge of Christianity.

**Prayer:** Eternal God, we are captivated by the world, we are completely taken up with the non-spiritual demands of our day until we find time and inclination failing us in serving Thee. For this sin of Mammon, forgive us, O God. **Amen.**

#### Saturday—Friendship Rewarded Luke 22:24-30

The centuries accuse us of emphasizing lesser motives in religion. All through the ministry of Jesus the disciples could not overcome their desire for a definite reward for following the Christ. They never could understand why Jesus would not satisfy their desire. But that is exactly what Jesus never promised anyone. In the life to which He called the disciples there was no factor of reward. Christianity is living righteously for its own sake. This perplexed the disciples. This His disciples, down to our own time, have largely ignored. Fear of hell or punishment, hope of

heaven and the desire for reward, I am persuaded have too largely motivated religion right along. Such fears and desires do not belong to the intellectually or spiritually mature, only to the spiritually infantile. To live the Christlike life, even if it means only persecution, this is Christianity.

**Prayer:** We need more challenging standards of life, ideals which are more dynamic, values which have the quality of permanence. May we lay hold upon these forces, we pray Thee, O God, that our lives may be enriched with that zest and confidence which belong to great living. **Amen.**

#### Sunday—Jesus' Love for His Friends John 15:9-17

To say that the love of Jesus is redemptive is a platitude. To speak in platitudes is the major sin of the modern ministry. To do so is debilitating to the listener—yes, it is nauseating and blighting. It is inexcusable. Let us set our face like flint against it. To love when men do not return that love, to love those whom others condemn as unlovable, to love those who use you despicably—this is redemptive love. Such love may fail at times and to a certain degree. In such cases nothing else would have succeeded nearly as much. Jesus loved His followers and mankind as He knew the Father loved them. Calvary is the supreme outpouring of such love. That Jesus was capable of the love of Calvary is the miracle of all time. That men have resisted, and still resist, that love is the greatest heresy of history, the most contemptible evidence of irrationality on record.

**Prayer:** Give us a passion for the love of the heart of the Christ, O God. Keep us dissatisfied and humiliated until we can love as Thou lovest us. To grow in our ability to love redemptively and creatively, we pray Thee, O Christ. **Amen.**

#### THE PASTOR SAYS:

Some people fulminate against social injustice five thousand miles away, but make a noise like a clam about social injustice at home.

—Now and Then.

#### REFORMED CHURCHMEN'S LEAGUE Rev. John M. G. Darms, Secretary

Another chapter—No. 75—of the Reformed Churchmen's League has been organized and chartered. On April 13, 28 men of Zion Church, Cumberland, Md., met under the direction of their pastor, Rev. Leo D. Horn, and spent the entire evening in effecting their organization and electing officers, as follows: President, Earl Wagner; vice-president, Cecil Sagle; secretary and treasurer, Wm. R. Hout. The time for regular meeting will be fixed and the various committees assigned to their task. This chapter will doubtless grow to be a strong factor in the life and activity of this Church and the denomination, and strongly second their active pastor in every good work. We welcome Chapter No. 75 into our growing fellowship.

It is not at all necessary to break up any other group, such as the Men's Bible Class or Brotherhood, to become a member of the Reformed Churchmen's League. Sometimes all that is necessary is the change of the name and the adoption of the monthly program for study. The principles of the League are ordinarily and generally accepted and practiced by many members of other groups. These are: 1. "To deepen the spiritual life, regular attendance at worship, and fellowship with Christian people. 2. To assist in the work of the congregation in performing such duties as authorized and requested by the pastor and consistory. 3. To study and promote the work of the Kingdom at large, along the lines of evangelism, stewardship and missions." At some point all the men of the Church should not only get together but get behind their pastors and the entire program of the Church, locally and in its wider reaches, and they will all be the healthier and the happier for it.

Really, if every pastor and consistory knew what a help a chapter of the Re-

formed Churchmen's League would really be to them in their work, they would immediately open the door and encourage the establishment of a chapter in their Church. After the establishment, the officers and executives of the League keep their hands off and leave the running of the machinery to the local laymen. That is their business, ours is only to inspire and help in providing the necessary material for the proper understanding of the program and work of the Church. No list of members

of local chapters is kept in the office of the League nor is membership in the League a gateway for continuous and pressing solicitation on the part of any board or individual. The local chapter is autonomous but highly co-operative.

This is the time to study the matter and arrange to establish a chapter of the Reformed Churchmen's League in your Church, our men are waiting and willing to get together for fellowship and action.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Impetus was given preparations for the World Economic and Monetary Conference May 2, when the French Government announced, through Ambassador de Laboulaye, that it had accepted the proposal of the United States, presented by Norman H. Davis at London, for a tariff truce. The acceptance hinged on a safeguarding clause which is regarded in Washington as relatively unimportant at the present time.

President Roosevelt will keep his promise to former Mayor Cermak to go to Chicago early in June to open the World Fair. He made the promise a short time before Mayor Cermak was shot in an attempt on the life of Mr. Roosevelt in Miami.

The income tax this year in March was \$15,000,000 less than a year ago. Other revenues also off. Miscellaneous receipts for 10 months dropped \$237,000,000.

Six awards, totaling \$25,000, made by the Woodrow Wilson Foundation for "significant achievement in the field of international relations," have been announced by Roland S. Morris, of Philadelphia, pres-

ident of the foundation. The Princeton School of Public and International Affairs received \$10,000. The League of Nations Association and the Foreign Policy Association each received \$5,000. The American Friends Service Committee, Philadelphia, received \$3,000.

Hailed by a crowd of 25,000 as their sovereign ruler, Miss Francois May, daughter of the Belgian Ambassador, was crowned "Queen Shenandoah X" of the 10th annual Shenandoah apple blossom festival at Winchester, Va., May 3, by Secretary of War Dern.

The administration's inflation plan received an overwhelming endorsement in the House of Representatives May 3 when by a vote of 307 to 86 the House adopted the Senate's inflation amendment to the farm relief bill. 30 Republicans and 4 Farm-Laborites voted with the Democrats, while 7 Democrats lined up with the opposition.

A formal pledge by Japan that the open door policy would be observed in Manchukuo was given to the United States



May 3 through Ambassador Joseph C. Grew in Tokyo.

President Roosevelt, in a proclamation May 3, officially designated May 14 as Mothers' Day. He urged the Churches and welfare organizations to do everything possible "for the relief of mothers and children who may be in the need of necessities of life."

Henry Morgenthau, Sr., sailed for Europe May 3 to represent our country in the Conference on Wheat at Geneva.

Striking advances in safety and efficiency in relation to aircraft and to aircraft engines, made possible by the year's work in research at the Langley Memorial Laboratory at Langley Field, Va., were revealed May 4 by the National Advisory Committee for Aeronautics at the annual engineering conference.

Gold medals of the National Institute of Social Sciences were recently presented to Newton D. Baker, former Secretary of War; Evangeline Booth, Commander-in-Chief of the Salvation Army in the United States; and Clifford W. Beers, founder of the mental hygiene movement. The medals are conferred on "men and women whose activities have been especially directed toward the benefit of man."

Owen D. Young has resigned as a director and as chairman of the executive committee of the Radio Corporation of America and as a director of all subsidiary companies of the corporation on account of being chairman of the General Electric. According to a recent court decree, Mr. Young could only hold the chairmanship of one of the corporations.

President Roosevelt took an optimistic view of the industrial situation based on the recent rise in commodity prices and industrial output, in a speech May 4 before the Chamber of Commerce of the United States.

President Roosevelt sent a special message to Congress May 4 recommending emergency railroad legislation and outlined 3 emergency steps which he urged Congress to take.

Walker D. Hines, of New York, former director general of railroads, has been designated chief of an American group of economic experts to co-operate with the Ministry of National Economy at Angora for the restoration of business and industry in Turkey.

Dave Hennen Morris, of New York, has been appointed Ambassador to Belgium.

The Pulitzer prize of \$1,000 for the best novel of the year was given to T. S. Stribling, for "The Store." The history prize of \$2,000 went to Frederick Jackson Turner for his "The Significance of Sections in American History." Maxwell Anderson was adjudged to have written the best play in "Both Your Houses" and received \$1,000. The prize of \$1,000 for the best American biography of "Grover Cleveland" was won by Allan Nevins. The poetry prize was awarded to Archibald MacLeish, "Conquistador." He received \$1,000.

Mrs. Mary Ellen Smith, a member of the British Columbia Legislature and the first woman to hold Cabinet rank in any British Empire Parliament, died at Vancouver, B. C., May 4.

The doors of more than 2,000 schools have been closed against 290,000 children, and data from all parts of the country indicate a threatened collapse in education for lack of funds, according to reports presented at the annual meeting May 5 of the American Council on Education at Washington. Reports showed that 2,571 schools were closed in ten States, Alabama, Georgia, Arkansas, Louisiana and New Mexico, being listed as having suffered most from the depression.

Spring storms killed at least 34 persons in Alabama and South Carolina May 5, injured more than 300 and sent streams in the Mississippi delta roaring back to flood stage.

Margaret McMath, 10 years old, who was kidnapped May 2 from the Harwich Centre schoolhouse, was returned safely to her

parents at Harwichport, Mass., after her father, Neil C. McMath, had paid \$60,000 to the unidentified persons who took her away. Two brothers, Kenneth and Cyril Buck, ordinary residents of Harwich, were later arrested charged with the kidnapping. A confession by one of the brothers was made, and the \$60,000 was recovered. \$50,000 was found in the home of one and \$10,000 returned by the other brother.

A gigantic plan designed to put at least 3,000,000 men back to work in private industry on a specified date was revealed at Washington, May 6, reported as having the backing of 25 chosen representatives of 56,000 manufacturers.

President Roosevelt and Signor Guido Jung, Italian Minister of Finance and personal representative of Premier Mussolini, May 6, reached a complete agreement on essential international action necessary for raising world commodity prices and thus "ending the depression."

President Roosevelt spoke directly to the nation by radio May 7 and announced new governmental measures, going more fundamentally into present economic problems aimed to set up "a partnership between government and farming, industry and transportation—a partnership not in profits but in planning and a partnership to see that the plans are carried out."

According to Chinese advices May 8, the Chino-Japanese war inside the Great Wall had been resumed, with Japanese troops occupying Peitaiho, a coastal town.

A fire, believed by authorities to have been of incendiary origin, laid waste a large section of Ellsworth, Me., May 8, with a loss estimated at \$1,500,000.

Mahatma Gandhi, the 63-year-old Nationalist leader of India, began a fast May 8 which he said could not be broken for 3 weeks. This is done for the cause of the "untouchables." He was released from jail.

James Bryant Conant, Sheldon Emery Professor of Organic Chemistry, has been named by the Harvard Corporation to be the next president of Harvard University. He is 40 years old. His predecessor, A. Lawrence Lowell, resigned, was 52 when he took office in 1909.

Unemployment continues its downward trend in Great Britain with the seasonal spring trade revival. April records 2,697,634 idle, a decrease of 78,550.

President Roosevelt May 8 put State Governors on a parity with members of the Cabinet so far as salutes are concerned. He modified Army and Navy regulations to give Governors a nineteen salute instead of 17. The 19 previously were fired only for members of the Cabinet.

Dr. Ignaz Moscicki, Professor of Chemistry at Lwow University and a noted inventor and nitrate expert, was elected President of Poland for the second time at the National Assembly held at Warsaw May 8.

Colonel Charles E. Stanton, who coined the World War phrase, "Lafayette, we are here," died at San Francisco May 8.

#### HOMEWOOD—HAGERSTOWN, MD.

At the call of the president, the following trustees of Homewood met Thursday, May 4, at 2.30 P. M.: Rev. Dr. Scott R. Wagner, Dr. C. P. Rice, Charles H. Eyerly, Harry Brindle and Eugene A. Spessard. A few final arrangements were made for the dedication of the Home by Potomac Synod. The Synod will convene in annual session at Hood College, Frederick, Md., June 5. The afternoon of June 7, Synod will leave Frederick and motor to Homewood that the service may begin at about 3 o'clock. A special, appropriate service will be prepared for the occasion, and will be in charge of the president of Synod. The program will include a brief address by the president of Homewood.

Another important matter was the vacancy in the Board due to the death of Mr. Aaron F. Rohrer, Waynesboro, Pa., a few weeks ago. The name of Mr. Frank Miller, of Waynesboro, was put in nomi-

nation and he was unanimously chosen to fill out the unexpired term of Mr. Rohrer. Eugene A. Spessard, Sec'y.

#### HOOD COLLEGE NOTES

Dr. William Mather Lewis, president of Lafayette College, Easton, Pa., is to be the guest speaker at Hood College, Frederick, Md., on May 12. On this occasion the citizens of Frederick pay tribute to the college president, Dr. Joseph Henry Apple, for his 40 years of service. The program will take place on the Hood Campus at 2.30 in the afternoon, and an academic procession will start the proceedings. Governor Albert C. Ritchie, of Maryland, will also speak. Many prominent guests are expected for the afternoon and for the dinner, which is to be served at 6.30 in Coblentz Hall.

Ruth Gabel, Boyertown, Pa., gave her graduate organ recital on Friday evening, May 5, in Brodbeck Hall.

The Rev. T. Guthrie Speers, of the Brown Memorial Presbyterian Church of Baltimore, was the vespers service speaker on Sunday afternoon, May 7.

The annual Hood May Day takes place on Saturday, May 13. Features of the morning will be a horse show and the Father-Daughter baseball game. At 2.30 in the afternoon the May Fete itself is scheduled on the campus. The May Queen, whose identity is kept a secret until that morning, will be crowned, after which there will be the court and May Pole dances. The senior class play is included in the afternoon's festivities, and the class presents an Edna St. Vincent Millay play entitled "The Princess Marries the Page." The court recessional concludes the program.



Helen B. Ammerman, Editor

1331 Center Street, Ashland Pa.

**Current Events: More Convention News!**  
Zion's Classis met in 36th annual conference in St. John's Church, Red Lion, with 167 enrolled; 15 of these were life members. 3 new guilds and a mission band were reported. All delegates from these 2 organizations met in separate sessions between supper and the evening meeting. Dr. P. E. Keller, of Wuchang, China, was the guest speaker. He is the Reformed Church faculty member of this union institution, and spoke very encouragingly of the progress of the evangelistic work in China. At a memorial service for 9 members who went Home during the year, a women's quartet of the hostess Church sang "In That Beautiful Land." Special recognition was made of new societies and of those attaining points in the Standard of Excellence. Flowers were presented to the retiring president, Mrs. A. K. Maurer, and to her successor, Mrs. Raubenhold. Mrs. Motter, York, was awarded a W. M. S. life membership. Officers were installed by Rev. Mr. Maurer.

Juniata Classis in Marklesburg, had as its convention theme "A Fellowship of Reconciliation." Fine departmental reports, a new W. M. S., and 2 M. B. gladdened the hearts of all present. The address of Mrs. Gardner, president, was very inspiring; the message of Rev. David Dunn, Harrisburg, was exceedingly instructive. Through the medium of motion pictures presented by Dr. Casselman, the import and unity in reorganizing China along democratic lines; the progress that education is making in alleviating the people from ignorance and superstition and in exchanging the yoke of obsolete meth-



ods of labor, for the oppressed farmer and laborer, with modern implements convinced the audience that God is accomplishing great results with the co-operation of faithful missionary stewards. We dare not slip back.

**Lebanon Classis** met in 45th session in St. John's Church, Lebanon. The president, Mrs. Miller, in an interesting resume of the year's work, reported 13 new societies. Whee! Isn't that splendid. A candlelight service was observed for them. The treasurer, Miss Witmer, also made a splendid report. In appreciation of her faithful service through 35 years, a gift was presented to her. Miss Bowman, G. M. G. secretary, conferred with almost 100 G. M. G. and M. B. delegates in special session forming plans for future activity. These delegates opened the afternoon meeting with a processional and consecration service.

Progress marked all departments. At the recognition service for 292 persons participating in the reading course, 42 diplomas and 10 seals were awarded. The Shillington W. M. S. received a certificate of honor, having attained all Standard of Excellence points; 12 other societies received honorable mention. The special message was given by Mrs. Bucher, of the China Missions. By relating many personal experiences in China she made real contacts between "us and them." Dr. Hapfel, of Tabor Church, conducted the installation service and Mrs. Frantz closed the convention with a consecration period.

**Gettysburg Classis** met in 22nd convention in Trinity Church, Hanover. In an interesting and climaxing manner, Mrs. Hartman, president, reviewed the work of the past year, revealed present activities and painted word pictures of the unfinished task and possibilities of the future. The theme of the period of devotion was Stewardship, gleaned from the packet for the year. Dr. Roth, host pastor, conducted the installation service. Beautiful and realistic pictures used by Rev. G. W. Snyder, of Shenchow, China, acquainted the hearers with our yellow brothers and Chinese mission work. 184 women and girls are following the reading course; 24 certificates and 4 seals were awarded. One G. M. G. and 1 M. B. attained all requirements in Standard of Excellence; a number of societies received honorable mention. The only depressing feature of the convention was the loss of members for which legitimate reasons can be given. Mrs. Yoder, new president, conducted a question box period from which exceptional information was acquired. A memorial service closed the conference. The Fall Institute will be held in Stoverstown.

At St. Peter's Church, Allentown, the G. M. G. held an open May meeting with the 1933 confirmation class as special guests. "The Young Revolutionist" was dramatized and in connection with the presentation a review of the book was made by Miss Barlett. A delightful social hour followed the program. This guild, with its president, Miss Russell, plan to have a Chinese festival in June.

Next week we shall hear from West New York and Baltimore-Washington Classes.

#### PASTORS' TESTIMONIALS

Why I am glad to have a Chapter of the Reformed Churchmen's League in my Church:

Rev. D. G. Glass, Lancaster, Pa.: "The League creates a new interest in the work of the Church, especially among men. Our League has taken care of the relief work in our congregation. After each monthly meeting there is a social hour which all enjoy. I am glad for the League. It has great possibilities."

Rev. Wilmer H. Long, Fleetwood, Pa.: "In the few months of our existence we have exchanged visits with two of our neighboring League Chapters and found this feature most profitable and gratifying. From this standpoint alone our League organization is worth while—our men will gain the conception of a larger Reformed fellowship."

#### CATAWBA COLLEGE NOTES

Rev. Timothy Lehmann, D.D., president of Elmhurst College, Elmhurst, Ill., will preach the baccalaureate sermon at Catawba College on Sunday, May 28. Two days later, at her Commencement Catawba will confer the degree of LL.D. on this faithful servant of the Kingdom.

Archibald Henderson, Ph.D., LL.D., a native of Salisbury, N. C., head of the department of mathematics at the University of North Carolina, a noted authority in the field of history, and an internationally known man of letters, who introduced George Bernard Shaw to the reading public of America, will deliver the address to the graduates of Catawba College on May 30. The degree of Litt.D. will be conferred upon him at Commencement.

Wyoming Classis of Eastern Synod has very pleasantly surprised Catawba College by sending the institution \$7,112.92 in payment of pledges made to the college several years ago. It is to be hoped that other Classes that have made similar pledges may be inspired "to go and do likewise."

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Wyomissing Ensemble, under the leadership of Mr. Redcay, gave a very pleasant musical program to the children on Sunday afternoon, May 7.

A new spraying machine was purchased for the farm.

Twenty-one barrels of empty fruit jars were sent to various Churches who had requested them. There are a number of barrels ready for shipment and will be sent as the requests are received.

Due to the effect of the depression on our contributions, our Board of Managers

and Ladies' Committee, did not feel that they could use any of the funds of the Home to send two children to Camp Mensch Mills this year. This treat for two of our best children must be denied this year unless some other means is provided.

We often receive the inquiry: If a child is placed in the Home and the surviving parent is able to provide a home at a future time, will the child be dismissed? Under such circumstances we not only will dismiss the child, but will insist that the surviving parent reclaim the child. This was not the policy before 1927.

#### MISSION HOUSE

The 70th Commencement of the Mission House is to take place on Thursday evening, June 1. There are twenty graduates. Mr. A. J. Hulten, A.M., of Sheboygan, Wis., will speak on "Obligations and Compensations." The Alumni Banquet will be held on May 31 at 6 P. M. Mr. Julius Laack, president of the Plymouth Light & Water Co., is president of the Association. Mission House Sunday will be observed May 28, with a sermon by the Rev. A. J. Michael, of Maywood, Ill., Midwest Synod, on "What Can Religion Do for Us?"

Mission House College is to have a summer session from June 12 to July 22. Courses are offered in the Natural Sciences, English, and Social Sciences.

We are grateful for loyal friends who remember us with special gifts. Donations of \$100, \$75, \$50, \$25, \$16, \$10, and \$2 have been received. One who wishes to help the institution has asked for an annuity bond. We appreciate both gifts and inquiries from these kind friends of the institution. Where can one invest his money safely these days? The Church with her institutions stands side by side with the state as a permanent institution for the well-being of human-kind. Educational institutions of a Christian caliber are the crying need for our day. Doubly blessed is he who invests where he may do the greatest good. Interest rates for Mission House Annuity Bonds range from 4 to 7%, depending upon the age of the annuitant.

Paul Grosshuesch, President.

## THE CHURCH SERVICES

#### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday after Ascension, May 28, 1933

Jesus and His Friends

Mark 13:33-14:9

**Golden Text:** Ye are My friends, if ye do the things which I command you. John 15:14.

**Lesson Outline:** 1. Warning. 2. Hatred. 3. Love.

On the road that leads to Calvary many characters are brought to our notice who played a part in the drama of Jesus' life and death. We meet friends of the Master, and enemies. Moreover, we see friendship and enmity in the process of growth and development. As we follow the unfolding scenes of the tragedy, we may observe the gradual and progressive degeneration of certain men, until, at last, opposition hardens into bitter hatred and deadly malice. We also witness the gradual transformation and regeneration of others. Fellowship ripens into friendship. Admiration becomes adoration. Disciples become lovers of God and man, loyal to their great Teacher, even unto death. And in the midst of friend and foe we see Jesus, dividing the hearts of men and revealing their inmost spirit.

Our present lesson relates some of the events that transpired on the day following the questions and controversies with His enemies in the temple. The Master and His disciples are on their way to Bethany, and we hear words of solemn warning. Then we witness the beautiful act of devotion, performed by Mary, in Simon's house.

Thus our lesson pictures a scene of mingled light and shadow. In the background we see the treacherous Judas, and malignant enemies, "who sought how they might take Him with subtlety and kill Him" (14:1). And on the open stage, as it were, we have the loving Mary and the hospitable Simon, surrounded by indignant disciples blindly protesting against the lavish love of the woman (14:4, 5). Towering above all others stands the majestic figure of Jesus, fearlessly and faithfully on His way to finish His redemptive ministry upon the cross.

Jesus is still on His way, far from having established His universal reign. Foes and friends, blind disciples and hesitant neutrals are found everywhere. All of them may be found in one and the same heart, and that divided heart may be ours. As we go with Jesus to Calvary, in these current lessons, our hearts are being tested and tried. Are we on the Lord's side? We are His friends, if we do the things



which He commanded us to do (John 15:14).

I. **Warning, 13:33-37.** They had reached the top of the Mount of Olives, on their way to Bethany. At their feet lay an inspiring view. They saw Jerusalem, in all its glory. Magnificent palaces, streets crowded with pilgrims, the gorgeous temple whose altars were smoking with offerings and whose courts were ringing with hosannas. "Master," said one of the disciples, "see what manner of stones and what buildings are here" (13:1).

It was the speech of a Galilean peasant, awed and thrilled by the splendor of the Holy City. What a glorious capital it would be for the Kingdom, he thought, Christ was about to establish. But the reply of Jesus was, "There shall not be left one stone upon another, that shall not be thrown down" (13:2).

Then Jesus made that startling saying the topic of a long address. It was couched in the apocalyptic terms of the times, but it has a deep significance for all times (13:5-37). He spoke of the future of His Kingdom, of the signs of His coming in power and glory, and of the trials and tribulations awaiting His disciples. "Watch ye therefore," Jesus said to His followers. And thrice He warned them, "Take heed" (vs. 5, 9, 22). That is the practical and permanent significance of these solemn warnings for all the friends of Jesus. They must watch and take heed to themselves, for the goal set by Christ is high and holy, and the road that leads to His Kingdom is steep and narrow. Vigilance and courage are required of all who would find and follow the Way to the end.

There are those who miss the true spirit and meaning of these apocalyptic pictures of the future by their emphasis on the letter of Jesus' words. But the Master was not predicting definite events of history. He was proclaiming eternal principles. His words do not refer to Jerusalem, merely; to its destruction in the year 70 B. C., and to the persecutions of the early Christians. They refer to all the cities of the world, and to all the ages of mankind. Every city will be thrown down, if its foundations are like those of Jerusalem. Every civilization must perish, if it rejects and crucifies Jesus.

Our own times confirm anew the truth of the Master's prophetic warnings. Our house is left unto us desolate because, like Jerusalem, we have closed our door to Him who alone is able to save us from the sins that destroy us. And our present troubles and trials lend a peculiar urgency to the solemn warning of Jesus, and to His entreaty, Take heed to yourselves!

II. **Hatred, 14:1, 2.** Our lesson now ushers us into the palace of Calaphas, where the chief priests and the scribes met to plot the death of Jesus, "by craft." And, "not on the feast-day, lest there be an uproar of the people."

The darkest figure in this group of malignant enemies is Judas. John mentions him especially as the one who protested against Mary's act of loving devotion (12:4). And Mark informs us that, immediately after the anointing, "he went away unto the chief priests that he might deliver Him unto them" (14:10). The others were the open and avowed enemies of Jesus. They were foes outside the Master's own household. But Judas was a masked traitor among the chosen friends of Jesus.

As we read the story, we are impressed with the blindness, the cowardice, and the folly of these enemies of Jesus.

They were blind men. Sin, selfishness and greed, had obscured their spiritual vision. They could not discern the good and true and beautiful. Jesus had blessings for them, personal and national, but they killed Him. He came to bestow upon them the abundant life, and they chose death.

That awful blindness still marks the enemies of Jesus. Those who deny His Lordship over life are plotting, unwittingly, the

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death of all that makes life worth living. Happiness and health, the peace and prosperity of the nations stand or fall with His gospel. In the destruction of Jerusalem, the blood of Christ came upon the hapless nation that had rejected Him. So it must come upon all who oppose Him. Mankind has no more insidious foes than those who undermine its faith in Jesus Christ.

His enemies were also craven cowards and hypocrites. They would take Jesus, but only "by subtlety." Right and truth work in the open. Even diplomacy will be in a fair way of becoming truthful, when it is open. But men who espouse wrong and evil must resort to secrecy and strategy to gain even a temporary success. Jesus went openly and fearlessly into the very citadel of His foes. His courage was part of His faith in Himself and in His cause. But His enemies worked in the dark.

They are still cowards and hypocrites. Witness their recent assaults upon the Christian Sunday, in the guise of "friends of the working men." They picture Christians as the foes of social happiness and innocent recreation. They pose as the unselfish champions of human rights. Or think of the violent propaganda against Prohibition, in the sacred name of "personal liberty." Or of the military cliques who denounce the opponents of war as "pacifists and Bolsheviks." No righteous cause needs such cowardly weapons. And no cause that requires them can succeed.

And the enemies of Christ were foolish men. They showed their folly by attempting to frustrate the purposes of God. They matched their wit and will against His, and they failed. They sought to defeat Christ, but they promoted His victory. Their cross became the throne whence Christ has extended His sway over the hearts of mankind. So does God use the wrath of man to praise Him. Human opposition may delay, but cannot thwart the

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will of God. Men may, indeed, bar themselves out of the Kingdom by their sin, but they cannot arrest its coming in power and glory.

But Judas carries a special lesson for us, for, like us, he was a disciple of Jesus. Yet he appears in this scene as a masked traitor, about to cast away his disguise. He is a man who has fallen from a high estate. And the story of his fall is one of gradual degeneration. There is an apostolic chapter in his career, full of brightness and promise. But the end was betrayal, suicide, and the potter's field. There is nothing, perhaps, that is sadder, or more solemn in this import, than such a tragedy.

III. **Love, 14:3-9.** This is the bright side of our picture. It reveals a group of persons devoted to Jesus.

First, there is Simon, the leper, who made a feast for Jesus. We know practically nothing of him, save that he acted as the host of the Master. But that is enough and it may plausibly be assumed that his hospitality expressed his gratitude to the Great Physician for his healing. If so, his name should be "Legion." For who of us is not a debtor to Christ for the gift of His love?

Then we note the disciples. There can be no question about their friendship for Jesus. They had learned to love Him in their daily fellowship. They had come under the spell of His grace and truth. Yet even they had much to learn about the secret of true love and loyalty. For we read, that "they had indignation" when Mary poured the precious ointment upon the head of her Lord. They considered her lavish love as waste. But perfect love knows no waste, because it makes no calculation. It counts no cost too high. It gives to the utmost of self and of service.

Perhaps these niggardly disciples most nearly typify us, the average Christian. We do not go with Judas. We do not join the group that plotted the death of Jesus.



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But neither do we go with Mary unto the inmost sanctuary of friendship for Jesus. We linger with the disciples. We are not ready, in the utter abandon of our love, to give the best we have and are to Christ and His cause.

Mary stands before us as the perfect friend. Her love knew no bounds and no measure. It was like God's love, who gave us Christ. It was like Christ's love, who gave us Himself. No wonder her beautiful act was recorded by all four of the evangelists. Thus parents give to their children, patriots to their country, and friends to friends. All these are sparks of the flame of love that consumed Christ. His love should kindle in our hearts a love like Mary's. What would happen, then, to the Boards of the Church, whose work is paralyzed by our failure to pay the apportionment? to our missionaries, whose salaries have not been paid? to the cause of Christ, everywhere?

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

May 28: How May We Be True to the Missionary Spirit of Jesus?

Matt. 28:16-20

The last words of the Gospel of St. Matthew are sometimes called "The Great Commission." Jesus had at other times commissioned His disciples. In Matthew 10 we are told "These twelve Jesus sent forth." But there is a vast difference between that first and this last commission. In the first the disciples were told, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." The field of their work was at first confined to the Jews, to the House of Israel. But in the last commission they were told to go "and teach all nations." In the first they were given specific instructions what to do and how to conduct themselves. In the last they were commanded to baptize all nations and to teach them to observe all things whatsoever Jesus had commanded them. In the first the disciples were to go forth in their own strength, they were to be wise as serpents and harmless as doves, but in the last they were told that the omnipotent power of Christ is theirs and that He will be with them to the end of the world.

It will, therefore, be readily seen that the Great Commission is much more inclusive, more comprehensive, more dynamic than the first. Notice how often the word "All" occurs in this remarkable passage: "All power," "all nations," "all things," "always." Here we have an expression of the Missionary spirit of Jesus. The Missionary spirit is always a universal spirit. It is world-wide, it is international, it is perpetual, unto the end of time. The root of this spirit lies in the conception that Jesus had of God. If God is a local God, a tribal God, a provincial or national God, then there can be no Missionary motive. But God is a universal God and therefore He must be shared by all. If any body says that he or she does not believe in Missions, it is a confession of a wrong conception of God. The first thing to do is to get a right conception of God. The next thing to do is to get a proper understanding of the commands of Jesus. These can be found in the Gospels and are as binding upon His followers as any other of His precepts. Surely no one can claim to understand the teachings of Jesus who does not find therein clear and definite commands about preaching the good news and extending His Kingdom throughout the world.

The third thing to do is to come to a proper understanding of the nature and mission of the Church of Jesus Christ. In the Creed we say: "We believe in one holy Catholic and Apostolic Church." Here are four notes which characterize the Church: one, holy, catholic, apostolic. Now, the

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word apostolic is a Greek word and means "sent forth." The difference between a disciple and an apostle is this: a disciple is one who sits at the feet of Jesus and learns of Him; a disciple is a learner. But an apostle is one that is sent forth. An apostle is a Missionary. The Church is called "apostolic", not merely because its history can be traced back to the time of the Apostles, who were its charter members, but because its very nature is apostolic, that is, Missionary. Folks who do not believe in Missions have a wrong conception of the Church of Christ.

The fourth thing to do is to study the needs of the world. With only one-third



of the world's population in the fellowship of Christ the Missionary need becomes very pronounced. Jesus had a world passion. He came to seek and to save the lost. He was willing to lay down His life for the world. The needs of the world were the constant burden upon his soul. As men and women come to understand the needs of humanity without Christ they must enter into the sacrifices of Christ to meet these needs. Consequently to keep the Missionary spirit alive one must read missionary books and papers. Every member of the Reformed Church should know what Missionary work is being done by our own Missionaries at home and abroad. This information can be secured from the reports of the Boards, from "The Outlook of Missions", which is the only Missionary periodical of the denomination, also from the Church papers, and from tracts and leaflets which are available at headquarters. One must saturate himself with this information of what is going on in the Mission fields and thus enter into the spirit of Christ which Missionary effort represents.

Still another way to get the Missionary spirit of Jesus is to make the cause of Missions the burden of one's prayers. Jesus said, "Pray ye the Lord of the harvest that He thrust forth laborers into His harvest." Prayer is primarily an integration of one's soul with God. It is an effort to enter into the purpose and plan of God for world redemption. Therefore, we must ever keep our altar fires aglow in behalf of Missions.

We may also be true to the Missionary spirit of Jesus if we "Go." "Go ye therefore." Now, not everybody can go to some foreign land; not everybody can be a Missionary in the accepted sense of that word. We need folks to stay at home. But we can make it possible for others to go. We can supply the means necessary to send those who are free to go. We can be Missionaries right here at home. We can "go" to our own homes, to our schools, to our business and do real missionary work.

Then we are also asked to teach all nations to observe all things that Christ has commanded. This means that the teachings of Christ are to be applied in a practical way. In this Great Commission we have the two major aspects of the Christian program. One is Evangelism, "Go teach all nations." The other is social service, which is the application to every life and to all of life of the Gospel of Jesus Christ.

No other workers in the world have such a marvelous promise as have those who fulfill this last command of Christ. They cannot fail. Christ is with them. "Lo, I am with you always." He has all power in heaven and on earth, and that power is available for those who do His will. With that command and with that promise Christ committed the task of world redemption to His followers. Shall we, in our day and generation, be true to the Missionary spirit of Jesus? If so the world may be won for Christ through us.

#### LEAGUE NOTES FROM BUFFALO

The spring meeting of the Federation of Men's Clubs of Buffalo and Vicinity was held in Jerusalem Reformed Church, Apr. 27, with 125 interested Churchmen present. The members of the cabinet met in earnestness and faithfulness to see that everything would be carried through in perfect order and that all the pastors and their key-men would be present.

Mr. Edwin M. Kling, president, led the meeting with great skill. The spirit of Christian triumph was in the devotions. An animated discussion of a promotional nature followed. No objections were raised to the purpose and program of the League. Some felt the financial embarrassment of the times so keenly that they could not think of taking up their relation with the League until such time as money was more plentiful. Two motions

prevailed, one directing the secretary to mail the outlined suggestions for monthly programs to the president of each club so that the good therein might be available to all for use, and the other, requesting the Executive Committee to be ready to visit and help promote the League. We may safely say that whatever should be done will be done. The hope, on the part of those who think that they see great possibilities for the Church through this organization of the men, is, that with better understanding, time, and some possible adjustments, all of the clubs will become members of the League.

Rev. John M. Peck spoke on the merger and led a discussion. The men were whole-hearted in the manifestation of their interest. Rev. Herman Schnatz, secretary of the Union Ministers' Meeting, referred to the discussions held on the question back in 1928 and of the overtures sent at that time to the higher bodies of each group.

Following the program refreshments and fellowship were thoroughly enjoyed in the Church parlors. The men of the Churches of Buffalo have met together often enough to know and enjoy each other. It would seem as though a new day were in store for us. In and through this splendid unity the power of the Holy Spirit has its chance. Many of the men are in a spirit of prayer that knows no defeat. Rev. Harold J. Snitker, pastor, and his men, received the hearty thanks of the organization.

Dr. J. M. G. Darms' epistle of greetings was received. His many friends in this city where he formerly lived were glad to hear from him. Certainly Buffalo has already found help in the general leadership which is given in the name of the League. This ought to be a source of encouragement to the general secretary and others. The noble purpose of the League is the goal toward which we strive.

#### SOCIAL SERVICE REPORT ADOPTED BY CARLISLE CLASSIS

Dear Brethren:

With the continuance of conditions almost unparalleled in the history of the modern world, and in the midst of which the race is doing little more than groping for the light, the Church of Christ seeks to show the way, and with a growing sense of responsibility insists upon the application of Christian principles as the only means for the reconstruction of our present social order.

Crime, unabated, wars and rumors of wars, lowering standards of conventional morality, increasing frequency of the severance of marriage ties, deliberate playing into the hands of the lawless, all of these, with their consequent harvest of want and need and suffering and hopelessness, present an unexampled challenge to the Christian forces of the world, a challenge, indeed, which must be met by men whose faith in the adequacy of the Gospel is unshaken and unshakable.

Never has there been greater need for the courageous preaching of the whole Gospel or larger opportunity for its practice. Therefore the leaders of the Church, pastors and elders, are urged to rededicate their powers of leadership to the building of an order the foundation stones of which are justice and righteousness.

Your committee recommends:

1. That we urge our Churches to lend their co-operation to every legitimate effort for the relief of want and suffering incident to unemployment.

2. That we record our approval of adequate unemployment insurance and old age pensions, to the end that the tremendous burden now bearing down upon so large a portion of our citizenry may be at least partially eased, and that there may be an early return of that self respect which is so natural an accompaniment to a sense of economic security.

3. That we deplore any movement tending to the incitement of racial animosity, and in particular protest against the organized persecution of the Jewish brethren of Germany.

4. That we voice our regret at the modification of the Volstead Act with its resultant return of beer and the saloon, as well as the federal action which makes dubious the retention of the Eighteenth Amendment. That we urge our pastors and Christian laymen, in view of the present critical status of Prohibition, to a renewal of effort along educational and legislative lines so that what has been lost may be regained and what is threatened with loss may be safeguarded and retained.

5. That, in the matter of Temperance Education, Classis instructs its committee on Social Service to seek joint action with the committee on Christian Education and the Christian Citizenship Committee of the Woman's Missionary Society of the Classis. Already the Board of Christian Education, the Woman's Missionary Society and the Social Service Commission have engaged in this joint project, and are eager to lend their assistance to such joint effort in every Classis.

Respectfully submitted,

Roy E. Leinbach, S. W. Beck,  
Samuel E. Basehore.

#### WHAT CAN WE DO?

(Continued from Page 2)

Some 16 or 17 years ago, before Prohibition became a part of the Constitution of our country, the Legislature of Maryland passed a local option law giving the citizens of each county the right to vote on the question of keeping or abolishing the saloon. I was then pastor of the Jefferson, Md., Charge, and the successful fight that was waged was one of the richest and most satisfactory experiences of my ministerial career. I have always been confident that the victory was due primarily to two things: (1) A County Interdenominational Ministerial Association, participated in by practically every Protestant minister in the county. What meetings we had and what unanimity of action was carried out! (2) A county-wide federation of Adult Bible Classes, which staged once a year a parade of the men followed by a mass meeting of men and women. In the year of which I write the parade and mass meeting were set for the night immediately preceding the election. The Wets, realizing what was going on, attempted to have a parade but only 3 or 4 stragglers were bold enough to follow the band. Then while the chimes of old Evangelical Reformed Church pealed out the old hymns of the Church, the hosts of righteousness were marshaled, and soon the streets of old Fredericktown resounded once more as in the days of Barbara Fritchie with the sound of marching men, by the hundreds and thousands. This was not spectacle and show. It was only the outward expression of an inner settled purpose of hosts of consecrated men and women that Right must win. And Right did win. And it can again; but not unless there is more determined effort in the rank and file than has yet been evident. I verily believe that if such a ministerial association and such a federation would be formed in every county in our country and the same activity manifested as was the case that year in old Frederick County, the tide would turn and a decisive victory would be won. Why not take the initiative in your county?

But there is a second thing which I have been urging so strongly on my own people, in which every person can have a share, which if consistently carried out is bound to have far-reaching results, and that is the use of pen and ink. Several days ago, on account of the press of other duties I had failed to glance at my morning paper until late in the afternoon a man said to



me, "I saw in the paper this morning one of the most disgusting things I have ever seen." I came home and soon saw on the outside cover of the paper the picture of a well-known humorist with his mug of beer in his hand, and then turning to an inside page there was the picture of a former candidate for President of the U. S. with a bottle of beer in his hand and a happy smile on his face and beneath the picture were words expressing the joy he must feel at the happy outcome of the battle for beer which he has led. I immediately sat down and wrote to the editor, perhaps somewhat overheatedly, and my letter was naturally resented. Now, my contention is, that this is not news. It is propaganda, pure and simple. What effect must such a picture, especially the second to which I have referred, have on the young people for whom I am responsible? As I said to the editor, "Have I not reason to be filled with righteous indignation?" But my main point is this: I am sure, thousands of people were disgusted with these pictures. But how many wrote to the editor? When such pictures appear, or that other one recently flaunted in the public press, the picture of half a dozen Congressmen with their mugs raised to their lips, there ought to be such a flood of protests pour into the editorial offices from the rank and file of the readers that would prevent the recurrence of such pictures and protect our young people from such insidious and dangerous propaganda.

What are we going to do about it? Pastors, let us lead the way. It may mean the alienation of wealthy and influential members. But what of that? The word of Jesus still holds good, "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven." But ministers cannot do it all, and the Lord expects every man and woman to do his duty. The crisis is near,—yea, it is already here. There is no time to be lost. And the issue lies with the Christian men and women of our beloved land. What can we do? Much. Years ago, as a young man, I heard Robert E. Speer speak at Northfield. The details of his message I have forgotten. The theme has always remained with me. It is my message to you,—

"NOW THEN, DO IT!"  
Mt. Pleasant, N. C.

## BOOK REVIEWS

**O'er Land and Sea with the Apostle Paul.**  
By A. A. Acton. The Fleming H. Revell Company, New York. Pages 222. Price, \$1.75.

It seems almost incredible that so many dull and prosy books should have been written about a man who is one of the most interesting characters in history, and one of the greatest as well. That man is Saint Paul, whose life reads like a romance and whose labors stamp him as one of the world's immortals.

The author of this volume has caught something of the glory and glamour of Paul's character and career. His book is not exegetical, but it deals fairly with the teaching of the apostle. It is not a homiletical treatise, but it is full of color and warmth, and rich in sermonie suggestions and materials. The aim of the book is to set Paul before the reader "in all his rich and noble personality," using to that end the flood of light that has been thrown on the times of the Apostle. That worthy aim Mr. Acton has achieved most admirably. His book is a life-size picture of a great soul, perhaps the greatest of all the trophies of Christ.

—Theo. F. H.

**Knowing God,** by Dwight Edwards Marvin.  
173 pp., \$1.25. Trinity Press, New York.  
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**Six-Minute Story Talks for Children,** by John Edward Charlton. 167 pp., \$1.50. Revell, New York.

Dr. Charlton knows how to paint a moral and adorn a tale for the young folks in his Junior congregation. The older folks will profit by such story-talks as well. E.

## OBITUARY

**JOSEPH MARTIN RITTER**  
**MRS. MARY JANE APPLEMAN**

**JOHN MINGLEN**

Shiloh congregation, Danville, Pa., recently lost three of her very oldest members.

Joseph M. Ritter was born Sept. 21, 1846, and died Mar. 14, 1933, at the home of his son and daughter-in-law, Mr. and Mrs. Wm. H. Ritter, Danville, Pa. He was a member of Shiloh for 65 years and for many years was an officer. He was confirmed May 16, 1868, by the Rev. J. W. Steinmetz, and was married by the same minister to Phoebe Barnes, of Danville, Oct. 11, 1868. This marriage was dissolved by death of Mrs. Ritter Jan. 28, 1912, and on Jan. 1, 1918, Mr. Ritter married Mrs. Harriet (Reppert) Rake, of Berwick, Pa., who died Oct. 18, 1932. In his early days Mr. Ritter worked for the firm of Berger in Danville, of which Mr. William Berger, the donor of the Reformed Church Home for the Aged at Wyncote, was a leading member. The deceased was a veteran of the Civil War, having served in Company F, 76th Infantry, Pennsylvania Volunteers, and was at the time of his death the Commander of Post 22 of the G. A. R. But two members of the post survive him. Three daughters and 5 sons survive him. One son, Clyde C., is at present a deacon of Shiloh.

Mrs. Mary Jane (Hendricks) Appleman was born Mar. 3, 1856, and died at her home on Bloom St., Danville, Apr. 26, 1933. She was confirmed in St. John's Church, Danville Charge, May 28, 1871, by Rev. John W. Steinmetz. On Sept. 5, 1877, she was married to Mr. Franklin P. Appleman by Rev. G. C. Hall. Her husband preceded her in death, having died Aug. 31, 1906. He was for many years a deacon of St. John's. She is survived by 3 sons and 2 daughters. All of the sons, Charles, Horace and Frank, have been officers of St. John's Church, Maunsdale. A daughter, Miss Alice, has been the president of the W. M. S. of Wyoming Classis and is at present an officer of the W. M. S. of Eastern Synod. The other daughter, Miss Bertha, is a United States Army Nurse and at present is stationed at Fort Riley, Kansas. She has previously been at Hono-

lulu, Hawaiian Islands, and in the Philippines. Mrs. Appleman was always a regular attendant at services of her Church as long as she was physically able.

John Minglen was born June 26, 1856, at Columbia, Pa., and came to Danville at the age of 3. He died May 4, 1933. On Aug. 27, 1870, he married Clarissa Mottern, who at present is the oldest member of Shiloh and a member of one of Danville's oldest families. She was confirmed in 1866.

These strong living roots so deeply grown into the past history of Shiloh Church, giving life and strength to the Church today, built so much upon their lives, energy and sacrifices have suddenly been torn from the earth amid the sorrows of a people grateful for their past labors so faithfully rendered. They rest from their labors and their works do follow them.

C. W. H.

**ELDER CALVIN T. FRINGER**

Grace Church at Taneytown, Md., suffered a heavy loss in the death of Elder Calvin T. Fringer, who passed away at his home on Monday evening, Apr. 17, at the age of 73, after an illness of two weeks. The funeral took place from his late home on the following Thursday in charge of his pastor, Rev. Guy P. Bready. Rev. A. T. Sutcliffe, pastor of Trinity Lutheran Church, Taneytown, and Rev. Dr. Charles F. Sanders, Professor of Philosophy at Gettysburg College, assisted.

Elder Fringer was born on a farm near Taneytown, and continued to reside at the place of his birth until about ten years ago, when he bought a home in Taneytown. In his early life he taught school for several years. He took an active interest in business affairs, being at the time of his death a director and vice-president of the Taneytown Savings Bank. He was also director and vice-president of the Taneytown Mutual Insurance Company. He likewise took an active interest in civic affairs and in everything which tended to promote the good of the community.

Elder Fringer was a member of Grace Church and Sunday School for practically his whole life. When a young man he was elected deacon and then elder, which office he held for 40 years. He was frequently a delegate to the sessions of Maryland Classis and to the Synod of the Potomac. During the term of 1931-32, he served as vice-president of Maryland Classis, and was, at one time or another, a member of a number of important committees of Classis. At the time of his death, he was treasurer of the Sunday School, in which office he had served for a number of years, and treasurer of Benevolences in the congregation.

Elder Fringer is survived by his widow, who before marriage was Miss Sarah R. Panabaker, of Lineboro, Md., and by three children: Walter, of New York City; Miss Mary, at home; and Mrs. Clyde Hesson, Taneytown. G. P. B.